

The Baptist Record

"THY KINGDOM COME"

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NEW SERIES
VOLUME XXIX, No. 1

FIRST SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE

Memphis, Tennessee

January 18, 19, 20, 21, 1927

Let Us in Memphis—The Center of Southern Hospitality

WHAT OUR PEOPLE DO NOT LACK ANYTHING

I. J. Van Ness, Cor. Sec'y

Circumstances, which it is not necessary to state here, have led the Baptist Sunday School Board to separate its work almost entirely from denominational movements. It is not necessary to go into the details of this, nor to argue it. It will be sufficient perhaps to say that a program which has resulted has put Southern Baptists far in the lead of other denominations in their Sunday School work. Those who have been responsible for this policy are gratified that it has not proven to be a narrow and backward one.

Because our program has been individual and distinct we have been led to take the initiative and to devise plans and programs in keeping with the spirit and life of our own people. We have been able to go forward while others have been hesitating in the formulation of policies which had to receive the approval of so many groups of people. It is difficult to realize how many directions our policies have become distinctly our own.

We have the feeling, however, that Southern Baptists must feel no lack because of this individual and definite program. Whatever our people have lost must be made up to them. It is because of this that the Sunday School Board has projected the Southwide Baptist Sunday School Conference which will be held in Memphis January 18-21. The development of Sunday School work in America has shown that it largely takes shape and direction through great national gatherings, where the best workers are brought together for conference.

The Southwide Baptist Sunday School Conference at Memphis is the answer of the Sunday School Board to this great need of our people. There shall be nothing lost to them because they do not have the inspiration and direction of such gatherings where the best workers shall be brought together. The company of Baptist workers who will come to Memphis will, without question, be the largest single body of Baptist workers which has ever been gathered together in this country. Every department of the work will be set forth by experts who are practical and experienced workers, and our distinctive programs will also be set forth to show the practical value of this program.

The meeting at Memphis equals our expectations. It will be an inspirational meeting of the highest value and at the same time an instructional conference of practical workers led by leaders of experience. The separate conferences will include administrative officers and workers in each of the different departments. There will also be a group of teachers from our schools who are in charge of the departments of religious education in these Baptist institutions. To be in a company will be worth while for any up-

to-date Sunday School executive or teacher. Outside of the program there is the advantage of private conversation and mingling with fellow-workers where experiences can be exchanged.

Every department of the Sunday School Board is vitally interested in this Conference and it has been planned under the supervision of these expert workers who know the situation in our Southern Baptist churches. In perfecting the program frequent conferences have been held and it has all been studied from the standpoint of effectiveness, so that those who come may get the full value of their money and time. It is our hope that this Conference will set forward our work in a great fashion.

MEMPHIS IS READY

For The Southern Baptist Sunday School Conference, January 18-21, 1927

By C. L. Montgomery, General Chairman, Local Committee

More than twelve thousand Baptists with eager hearts extend to all who will attend the Conference in January a most hearty welcome!

Memphis is ready to handle the first and greatest Southern Baptist Sunday School Conference ever held in the Southland. Our beautiful city throws open its gates and you will find a sincere welcome and a glad hand from the city where "Southern hospitality still maintains".

The local committee is thoroughly organized and each one of the chairmen of the various sub-committees has been carefully chosen with regard to particular ability and consecration to the work in hand.

The wonderful Municipal Auditorium has been secured for the general meetings and for the Conferences on Sunday School Administration. The First Methodist Church will be the headquarters of the Young People's and Adult Department and Organized Class conferences. The Peabody Hotel, which is the headquarters hotel for the Conference, will furnish a room for the meetings of the Intermediate Department Conferences and the Conference of Instructors in Bible and Religious Education, and the First Baptist Church, with its splendid equipment, will be the meeting place of the Elementary Department Conferences.

There are four vice-chairmen, one for each Department Conference. John W. McCall is vice-chairman in charge of local arrangements for the conferences on Sunday School Administration. W. B. Wilson holds the same office in connection with the Young People's and Adult Conferences. Miss Nan Roebuck, for the Intermediate Conference, and Mrs. Campbell Yerger, for the Elementary Departments.

All advance reservations should be sent to Mr. S. Carroll White, Bickford Station, Memphis, Tennessee. Mr. White is chairman of the Committee on Assignments of Homes and Hotels. Every sort of hotel accommodation can be furnished and homes will be open to all at a rate of \$1.50 per day, including breakfast.

Mr. Loyd T. Binford is chairman of the Reception Committee and will supervise the pleasurable work of meeting all trains and arranging for delegates to be taken to registration desks

and assignment committee representatives.

Gerald Webb is chairman of the Registration Committee and will keep careful record of all registrants looking toward the awarding of all the banners as this will be done on registration records. All who come will need to be sure of registering.

Other Special Committees have been appointed as follows:

Publicity—Judge Clifford Davis.

Meeting Place—Commissioner Horace Johnson.

Finance—H. G. Allen.

Railroads—W. E. Shumake.

Entertainment—George A. Baird.

Church Boosters—Campbell Yerger.

Exhibits and Decoration—Miss Ida Henry.

Ushers—M. L. Tallant.

Treasurer—Jack W. Gates.

All of these chairmen have perfect understanding of their work and everything possible is going to be done to take care of this Conference in the best possible manner. Urge all of the people to come to Memphis with perfect assurance that they will be well taken care of and that all meeting places and hotels and homes needed will be ready and open.

We confidently expect over three thousand people to come into Memphis for this meeting and await you with outstretched hands and open hearts. Come on to Memphis—where Southern hospitality still reigns!

SPECIAL NOTES ON SOUTHWIDE SUNDAY SCHOOL CONFERENCE

Harold E. Ingraham

The Challenge of Bigness

This meeting in January is a call to that something in all of us that responds to Bigness. The accepted State Quotas indicate that around 3,500 messengers will attend. It will be one of the largest gatherings of Sunday School workers the world ever saw, if not the very largest. Again, the scope of the program is tremendous; every phase of Sunday School work is presented. Every department, every size school and every kind of community has been taken into consideration in the building of the program. Lecture work, demonstration work, exhibits and full conference periods provide for every known means of disseminating information and offering opportunity to learn all that is known about Sunday School work. We are living in a day of big things and this promises to be the biggest thing of its kind that has ever been offered.

Getting Down to Actualities

Let's be practical. Let's face the actual problems of the local Sunday School. Let's make this conference help the man on the job who goes seeking information and assistance! These are the dominating objectives of the whole Memphis Conference programs. Questions and exchange of ideas and plans and stories of how it has been done will occupy the greatest part of the whole meeting. Getting down to actualities—this is the prevailing idea.

Emphasis on Essentials

If the lost motion could be eliminated from any life endeavor and all energy expended upon abso-

(Continued on page 9)



I. J. Van Ness



Geo. W. Truett



P. E. Burroughs



W. H. Houghton



F. F. Gibson



J. E. Dillard

Mrs. H. V. Reynolds



Some of
the Speakers
and Musicians
on the
General Program

**FIRST
SOUTHERN
BAPTIST
SUNDAY SCHOOL
CONFERENCE**
Memphis, Tenn.

**January 18, 19, 20, 21,
1927**

H. V. Reynolds



E. A. Fuller



I. E. Reynolds



Marshall Craig

T. L. Holcomb



Smyrna Church in Copiah County is fortunate in greeting Brother Bryan Simmons as pastor.

People around Baptist Headquarters in Jackson are always pleased to see Miss Sally Payne Morgan. She made us a call during the Christmas Holidays. She is exceedingly happy in her work as supervisor of religious work among the Blue Mountain girls.

The administration building to be constructed at Blue Mountain College will be known as the Modena Lowrey Berry Auditorium. Some of the material is already on the ground, the bricks being contributed by Mr. W. N. Puckett of Columbus. Mr. Spain of Jackson is drawing the plans for a building to cost about \$125,000.

The meeting at East Moss Point in which Pastor S. J. Rhodes was assisted by Evangelists Kyzar and Canzoneri resulted in 68 additions to the church, 43 of them by baptism, and many heads of families. The Baptist Record was put into the budget, many promised to tithe and a total budget of \$3,500 provided for 1927; of which \$1,000 goes to the denominational work.

Dr. B. H. DeMent supplied three Sundays in December for Temple Church, Los Angeles, California. He enjoyed it and the people had a rich feast in his ministry. We do not know a man of riper Christian experience or finer Christian

spirit than he. The young men and women of the Baptist Bible Institute are greatly blessed in his ministry to them.

Dr. H. L. Winburn was elected president of the Arkansas Baptist Convention. Their program for 1927 is to raise \$300,000, forty per cent of which goes to Southwide objects and sixty per cent to be used for state work. They recommended that each church give forty per cent of its total contributions to the denominational program and each member give one-tenth of his income. The Arkansas brethren seem to desire the Home Mission Board to take over their secondary schools, called mountain schools. They decided to have one board hereafter instead of a State Mission Board and an Executive Board.

Following up the request of the Louisiana Baptist laymen at the recent State Convention that enlistment work be turned over to them (which was granted, and the enlistment men discontinued), three hundred and fifty men met (not all laymen) at Pineville Dec. 9 to plan their work. We read carefully the full report of their meeting in The Message and were somewhat disappointed that so little of practical work was planned. They ask for a layman secretary and that he be paid by their mission board. An advisory committee of twelve was appointed, and they propose to stress tithing and mission study.

Telephone girls in Jerusalem are said to answer calls made in eleven different languages.

Dr. P. T. Hale of the Seminary at Louisville, is spending this month in Greenville, S. C., assisting President David M. Ramsay, of the Greenville Woman's College, in a campaign to raise \$100,000.00, the first unit toward the Endowment of that famous institution. It seems that the effort will be crowned with abundant success, as the faculty and students have given \$18,000.00, and several citizens have each given from \$5,000.00 to \$10,000.00. The Alumnae are enthusiastic in their cooperation in this progressive movement for their Alma Mater, and it seems eminently probable that \$200,000.00 may be secured at no distant day. The ultimate goal is \$500,000.00. The Pageant of the large body of young women students, marching with music, banners and their college colors through the streets of the city on the day of the formal inauguration of the campaign, was a most beautiful and inspiring spectacle. Dr. and Mrs. Ramsay have done a most notable work in Greenville, and this is now one of the largest and best of our Baptist Colleges for Women in the Convention, and their success for increased endowment and standardization of the college, will mean much for the education of women in our sister State of South Carolina, and throughout the South.

New York City is to have a 110 story building to be 1,208 feet high.

The church at Luffkin, Texas, J. R. Nutt, pastor, has a new \$100,000 church, seating 2,000.

Dr. A. A. Duncan was elected assistant secretary of the Texas Baptist Board, and R. A. Scranton budget secretary.

Editors, school men and mission secretaries from all the Southern States meet in New Orleans for conferences about their work Jan. 26.

It is said that Brother Robt. Haynie, recently pastor at Lecompte, La., is now located at Brookhaven and will serve churches near by.

W. T. King resigns as financial secretary of Baptist Hospital at Little Rock and takes work with the Children's Home Finding Society in the same city.

The Chair of English Bible in the Eastern Baptist Seminary in Philadelphia has been given an endowment worth between 75 and 100 thousand dollars.

The editor is grateful for the remembrances which came during the Christmas holidays. To be remembered at a time like this is greatly appreciated.

The Georgia Baptist Convention will have hereafter an executive committee of the Convention officers and 45 others. This is their substitute for a Convention Board.

Twenty-six were added to the church at Chaffee, Mo., in a meeting conducted by Evangelist J. W. Hickerson, 23 by baptism; and five volunteers for Christian service.

Evangelist T. T. Martin and Atheist E. L. Smith will debate in Lexington, Ky., the question "Is There a God?" May God give strength to Brother Martin and victory to the cause of truth.

Friends of Dr. C. W. Grafton of Union Church honored him recently on his eightieth birthday. He has been pastor of the Presbyterian Church there for more than half a century, though often sought for by larger fields.

Tabernacle Baptist Church of Waco besides its monthly offering sent their whole contribution of Dec. 19, to the Foreign Mission Board. The church invited Evangelist T. T. Martin to assist in revival meeting Jan. 2-19.

The first two presidents of Harvard University, were Baptists; and Thomas Hollis, a Baptist, made the first large gift to its endowment in the sum of \$20,000. But the Unitarians have appropriated Harvard now.—Ex.

We acknowledge the invitation from trustees and faculty of Mercer University to attend the fiftieth anniversary of Prof. A. H. Newman as professor of Church History. And can only regret our inability to be present.

A young lady out in Fort Worth, at least she was once young, has circularized the country to inform the folks that she will write the story of J. Frank Norris' life and court experiences. Excuse us! We are not fond of the muckrake.

All Southern Baptists are looking with admiration on our Texas brethren as they go forth in the new year to cancel \$2,000,000 of their indebtedness and raise another million for the work of 1927. But let us not neglect to pray that our Father God will give them a great victory.

As you see, much of this week's issue is taken up with information about the approaching Sunday School Conference in Memphis, Jan. 18-21. We hope that Mississippi will be well and largely represented, as the Convention is at our doors.

Rev. J. D. Brame has welcomed 164 into the Port Norfolk Church at Portsmouth, Va., in the past year. The church increased his salary and has subscribed a much larger budget for 1927. Dr. H. M. King assisted him in a good meeting. He sends greeting to his Mississippi friends.

Miss Roxie Clardy sends to the Board an interesting account of the service at Adaton Church, near Starkville, in which a love offering was made to supplement the gifts to the 1926 program. A small offering from this church represents sacrificial giving on the part of some.

Rev. J. C. Wells has accepted a call to Greensburg, Ky., and will serve the church there while finishing the work in the Louisville Seminary for his Th.D. degree. His family is in the comfortable home for the pastor, and they found ample provision for their physical needs and for Christmas joy. We hope he may be brought back to Mississippi when his work is done in the Seminary.

Pastor H. A. Bickers of Bauxite, Ark., writes that Brother E. K. Cox of Gloster, his former pastor while a student at Union University, assisted him in a most satisfactory meeting. There were 31 additions to the church. For two weeks Dr. Cox brought great messages, relying on the gospel, without claptrap. His work is constructive and permanent. He is greatly helpful to the pastor.

Dr. E. Y. Mullins writes: "Dr. Hale's sudden death was the completion of between seventeen and eighteen years of service for the Southern Baptist Theological Seminary. His life was one of complete consecration to a great task. He combined in an extraordinary degree high ideals and practical efficiency in his work. He was remarkably gifted in his power of personal appeal, and in his ability to enlist friends in the enterprise which was dearest to his heart. He was untiring in his efforts, unflagging in his energy, and a man of high integrity of character. His going is a great loss to the Seminary. Already multitudes of expressions of sympathy have come from his friends all over the land. The Seminary is suffering a great loss in his going and desires to join his many friends in expressions of sorrow and a sense of deep loss."

IMPORTANT ANNIVERSARY

Dear Pastors:—May I call your attention to the fact that January 16th will be the eighth anniversary of the ratification of the Eighteenth Amendment to the Constitution of the United States, and suggest that you and your congregation give some suitable recognition and emphasis to this important milestone in the progress of our great country. The rising generation needs to know the import of this event; justly to be classed as one of the outstanding achievements of our nation.

The Anniversary day is Sunday this year. It would help law-enforcement very much to hold a special service on that day, or on the nearest Sunday to this possible. From any standpoint whatever considered, this is an important day. It is so, religiously, morally, socially, educationally, scientifically, and economically. Mississippi ratified on January 8, 1918, in both houses within thirty minutes, and holds the distinction of being the first state in the Union to ratify. Within twelve months forty-five others followed. No such support was ever given any other Federal Constitutional Amendment.

—T. J. Bailey, Supt.
Anti-Saloon League.

Georgia Baptists do not change their convention officers often. Dr. John D. Mell has been president for fourteen years. Dr. B. D. Ragsdale has been recording secretary for 30 years; and Dr. E. J. Forrester treasurer for 21 years.

The Rev. George Boardman Eager, D.D., LL.D., professor in the Southern Baptist Theological Seminary from 1910 to 1920 and since then professor emeritus, has moved to Valdosta, Ga., where his son has presented him and Mrs. Eager a new bungalow. Dr. Eager will spend the next few years in literary pursuits, which he has longed to do for some time.

The First Church at Corinth sent in \$1,872.24 just before Christmas to wind up the old year's subscription to the denominational budget. Pastor T. W. Young preached on missions and the people gladly responded. They have put The Baptist Record into their church budget and sent in 171 names. The check for this comes monthly just like all other checks from the church treasury.

Rev. D. F. Stamps, born in Carroll County, Ga., but now a resident of Montreat, N. C., one of the many returned missionaries now in America, recently received his Th.D. degree from the Southern Baptist Theological Seminary. He won his A.B. degree at Mercer University in 1911, his Th.M. from the Seminary in 1914, did his year of resident graduate work in 1920, and since then has been in China.

The Convention Board at its recent meeting ordered that the price of The Baptist Record be made \$1.50 to any church that would put it into seventy-five per cent or more of the resident families. This is where the subscription is sent in by the church and paid promptly in advance. To all who send single subscriptions the price is \$2.00. We hope that many other churches may join those now having The Baptist Record in their budgets.

Dr. Groner, Mission Secretary of Texas Baptists, says that during his eight and a half years of service 232,165 people have been baptized into the Texas churches, which is 30,000 more than there were Baptist church members in the state in 1900. In 1925 there were 35,992 baptized, or nearly twice the number in any other state. And while the indebtedness of Texas Baptists on their boards and institutions is today \$1,353,383.66, that is \$31,289.40 less than it was eight years ago.

Tithing, or the obligation to give a tenth of one's income, is not a matter of law to a Christian, as it was to the Jew. That was the period of childhood when they were under tutors to bring them to Christ. Now we are supposed to be of age and know what is right; and what is better, we are supposed to want to do what is right. But because a man is twenty-one years of age should not lessen his love and respect for his father. He ought then to be more careful to regard the righteous will of his father, and if he is the right sort of man he will do it. God has plainly made known what is the proper amount to expect of his people, at least the minimum, and the man who is forever seeking to evade it shows nothing of a filial spirit. The motive in giving, like the motive in every other religious act is no longer fear of punishment, but a desire to please God and to honor him. We may honor him with our substance and with the first fruits of our increase as truly today as the people did 3,000 years ago. It is true that God still shows his displeasure at the disobedience to him today, and his approval of obedience, in the matter of giving as in all other matters, but he seeks that our worship shall not be forced or mechanical, but that it shall be of a glad heart and a ready mind and will. The Lord loveth a cheerful giver; and he seeks such to worship him as worship in spirit and in truth.

THE SPIRIT OF LAWLESSNESS

By EL L. E. Hall, Hattiesburg, Miss.

I mean the spirit that has no respect for law. No one who has lived in this country can doubt the presence of that spirit, here, and everywhere, in this broad land of ours. No longer "the land of the brave and the home of the free." If present conditions continue to grow worse, as they have during the past few years, ours will be known as the land of the lawless and the home of the bootlegger. Some one has said, "Why worry about prohibition. Let us all get drunk and forget it." That expresses, in a large measure, the spirit that prevails with reference to all law and to authority of every kind. Why worry about any law? Just kick the whole thing overboard, and sail on, without chart or compass, until the "ship of state" lies stranded and broken, a ruined old hulk, without God and without hope—a wreck on the shore of time.

Murders, robberies, hold-ups, defalcations, assassinations, and every kind of high-handed, and dare-devil lawlessness, are of such common occurrence that the daily reports in the papers, about them, attract but little attention.

Law is the order of God's universe. Human law is divinely sanctioned. "The powers that be, are ordained of God." "He that resists these, resists the ordinances of God." No law-breaking people have ever prospered. A lack of respect for law is the same, in effect, as having no law. There was a time "when there was no judge in Israel." A time when "every man did that which was right in his own eyes." Get your Bible and read about it. That is the road that we are traveling. Great God, our loving Father, have mercy on us!

No law that counters the human will, inclination or purpose, is shown any respect by a large majority of man kind, in this country. As an illustration of the correctness of this statement, I refer you to the law that requires the drivers of automobiles to stop before crossing railroads. This law was enacted by the legislature of Mississippi and duly signed by our governor. It is just as sacred and just as binding as is the law that prohibits theft, murder, or any other crime. I believe it will be safe to say that not one in fifty of those who drive autos, pay any attention to it, whatever. The law was intended to safeguard the people who use autos and to eliminate the danger to trains caused by the carelessness of the average motorist. If this law was obeyed as it should be, such a thing as a disaster at a grade crossing would be almost impossible. No attention is paid to it, comparatively, and what are the results?

The above mentioned law requires the railroads to place, or post, warnings on each side of every grade crossing. So far as I know the railroad people have complied, strictly, with this requirement. If my information is correct, it cost the railroads in this State more than one hundred thousand dollars. This is outside of the enormous expense they have incurred in many other ways to prevent accidents at grade crossings. I am told that the amounts paid for such purpose, in Mississippi, would total more than a million dollars, and more than one hundred millions in the U. S. Of what use is this if the people show no respect for the law and utterly disregard the rights of the railroads, as these are involved in the treatment they receive? An engineer is required to give four distinct blows of the whistle before he reaches each crossing, and while doing this, in order to comply with the law, he knows that those who drive autos have no regard, whatever, for the law that requires them to stop, before crossing the railroad. I don't wonder that these engineers get old before the time. They know that no prudence of theirs can foresee or prevent the fearful consequences that come to them because of disregard for law on the part of others. It is safe to say that the life and limbs of every passenger on every train, is endangered

by the spirit of lawlessness that finds expression in the almost universal disregard for this law. The engineer realizes this, and the suspense, and nerve tension, which he suffers, unconsciously, it may be, will wear him out and, may be, carry him to a premature grave.

Notwithstanding the efforts of the legislature and the precaution of the railroads, accidents occur almost daily. People are being maimed for life and many are being killed. Chances are taken. The engine of the auto goes dead when the throttle is moved in order to shut off a part of the gas necessary to climb the ascent of the highway; a train is approaching, the engineer has sounded the whistle as the law requires, but it did no good. He sees the awful predicament of those who are in the automobile, but he is powerless. He could not save them if he knew his life depended on it. I once saw a lady cross the railroad, just in front of an incoming train, at Laurel, Miss. The train was nearing the station and soon stopped. The engineer got down and came to where I and others were standing and asked if we knew who she was. We did not. He seemed to be greatly distressed. He turned to go back to his engine, and said, as he left us, "She came very near being an angel or a devil, but the fault was not mine."

I was once on a train that struck a "dead" automobile, that had stopped right on the track, just as the train approached the crossing. The engine that was pulling the train knocked the auto nearly one hundred and fifty feet. It killed one and wounded another, of the occupants of the car. Not one of the crew on that train could have prevented the accident that brought death to that man. It cost the railroad company about ten thousand dollars. If that was right, Ahab was an honest man.

Disregard for this law simply shows the spirit of lawlessness that prevails, everywhere. It is the same spirit that leads to theft, bank robbing, check forging, adultery, lying, and all kinds of wickedness. "He that shall offend in one thing is guilty of the whole." If God's people do not raise their voices against lawlessness, and wickedness consequent, pray tell me who we are to expect to do it?

EXPRESSION OF THE SOUTHERN BAPTIST PRESS ASSOCIATION

Concerning Competition With the Denominational Papers Which Come From Southwide, Departmental, and Local Publications

This paper was submitted to the Southern Baptist Press Association at its meeting at Ridgecrest, N. C., and adopted July 30, 1926, with the understanding that copies of it should be sent to the secretaries of our general boards, to the state secretaries, and to the presidents of our colleges, seminaries, and other southwide institutions.

The Editors of Southern Baptist papers are of the opinion that unless they can make for the publications themselves a larger place in the estimation and support of our Baptist people, certain tendencies now at work will inevitably cause them to lose the place of influence which they now have. It has occurred to them that our denomination may be losing money and increasing overhead expenses by multiplying departmental and local publications instead of using their denominational weekly papers for the dissemination of information and the creation of interest in the various phases of our denominational life and work. Therefore, we wish to call special attention to some significant facts which our people generally need to know, lest this grave danger be overlooked by them in their worthy efforts to promote our great kingdom enterprises.

1. The papers are an essential of our organized work and as such ought to have the heartiest and most enthusiastic support of all departments.

The editors are denominational men in full sympathy with our cooperative enterprises. When they work for the promotion of the papers, they do so, not from any selfish interests, but because they know that through the papers we may best present to our people the various phases of the work and most successfully promote all its departments.

2. The better interests of the denomination would be served in our judgment, if we could bring more of our people to support the papers and to use them for the promotion of departmental enterprises. They carry departments through which our organizations may express themselves and convey information and news to their constituencies. Therefore, if these departments would use the papers more and depend less upon departmental publications, the papers would be enabled to get their information to a far larger number of readers than they can possibly do through departmental publications.

By way of illustration, we mention some of the publications now being conducted by different departments giving the approximate cost of publishing them and the circulation which they have.

Home and Foreign Fields has a circulation of about 26,000, and last year showed a deficit of \$10,708.58 above receipts from subscriptions. Royal Service has a circulation of 864,500 and an operating cost of \$35,396. World Comrades is reported as having a circulation of 161,500 and a publication cost of \$13,021.07. The B. Y. P. U. Magazine and The Baptist Student are new ventures and figures for these could not be secured.

These are southwide publications all of which supplement departments that either are carried in the denominational papers or which could easily be provided for. And in addition to these, there are in each state other publications such as college papers, associational papers, and some church bulletins which tend to take the form of weekly religious newspapers. And the number of these is increasing along with the number of departmental publications. It is easily seen, therefore, that the denominational weekly is coming more and more to have to struggle against these various publications for its circulation.

If now, the effort and cost put forth in the publications and circulation of many of these publications could be turned to the support of the regular denominational papers, the increased popularity, the wider circulation which they could command, because of the incorporation of the material contained in these extra publications, and the enlarged size that would be made possible, would enable them to carry all the information now being circulated by each of the papers and bulletins and do it to a vastly increased number of readers.

The fact that causes us concern is the tendency to increase without limit, the number of these publications. In view of the rapidly growing denominational strength and the ever increasing complexity of our organized life, we can but feel that the tendency will work towards disintegration.

The editors call attention to these facts for the purpose of securing earnest thought on the part of their readers. It is not their desire, nor do they contemplate that any immediate change be made in our present methods, nor do they contemplate the suppression of any publications which now exist. They make these suggestions because they believe they should be brought to the attention of the Southern Baptist Convention and to the state conventions and to our people generally. They believe that if the suggestions could be worked out into a general policy that would result in a greater valuation of and more dependence on the denominational papers, a far greater service could be rendered by the papers and that at a much less cost to the various Baptist agencies.

GROWTH OF TEMPERANCE SENTIMENT AMONG MISSISSIPPI BAPTISTS

It is with considerable pride that one in this twentieth century period looks back over the history of Mississippi Baptists during the last century and marks the growth of temperance and prohibition sentiment. We note that early in the century the Associations "spoke out in the meetings" against iniquitous and accursed traffic of the making, selling, and using liquor as a beverage. It was in the year of 1830 that the following most remarkable resolution was passed by an Association: "Resolved, That the churches, and friends in general, provide no ardent spirits for the Association where she may hereafter meet, as we do not want it". Again in 1832 this Association spoke again in the following language: "We humbly pray the public that they will not come to our Association with their beer, cider, cakes, and melons, as they greatly disturb the congregation". In 1853 there is injected into the report on temperance of one Association this excerpt: "Public sentiment has experienced a very material change upon this subject during the last quarter of a century. . . . Could we but review the doleful catalog of misery and wretchedness, which is produced by this detestable vice (Intemperance), it would be sufficient to induce the whole Christian world to invoke the aid of Almighty God". The Strong River Association in 1856 passed this resolution: "Resolved, That whereas it is rumored that there are members of Baptist churches who retail ardent spirits (The grocers sold it then like any other commodity), which we regard as a very great evil, that we earnestly recommend the churches composing this body, to discontinue, in all reasonable ways, both the use and traffic of intoxicating drinks".

The reader of Mississippi Baptist history can assuredly be in no doubt as to the sentiment of our people even before the opening of the prohibition contest. One of the Associations put themselves on record again in 1872. The historian says: "In preamble and resolution we have the facts given that no drunkard 'shall inherit the kingdom of God'; that it is the duty of every church to expel members who are immoral in conduct, and that the Association shall consider every church in disorder that fails to exclude all such immoral and wicked persons mentioned in the preamble". This latter action was a far step in the days when it was customary for the host to have a tankard on the mantle for his guests. But the sentiment was being moulded in favor of the outlawing of the iniquitous traffic of strong drink. The Judson Association took a high stand in 1876 against drunkenness when they concluded their Temperance Report with this paragraph: "There has never been a greater evil to the church than the sin of drunkenness. . . . We believe that every member of the church who will drink ardent spirits, as a beverage, should be excluded". The Bogue Chitto Association in 1879 made a ringing report on Temperance in which the churches were exhorted to exercise the closest watchcare over their members who were addicted to drink, and to exercise the most rigid discipline as a correction. In 1885 one of the leading spirits of the Bogue Chitto Association, Rev. B. A. Crawford, in an impassioned address said: "If the whisky traffic is not an evil, we all know it is not a blessing. . . . The time has come when all Christians must take a decided stand". And the following year the Report was on "Prohibition" and not on "Temperance", and the Report concluded in the following language: "The whole liquor system is wrong in principle, soul-destroying, and God-dishonoring; therefore, it is an evil that cannot be regulated, and must be prohibited. We advise every church to take high ground on this question and maintain it with unwavering firmness". And the record shows that in 1888, Pike County,

in which the churches of Bogue Chitto were domiciled, went "bone dry". One of the issues in those early days of prohibition was "legal prohibition must be supported by moral prohibition", which is an issue today. And we find that early in the eighties the Springfield Association in reports on this subject said: "We would give as our deliberate opinion that no member of any Baptist church has a right to buy, sell, or use as a beverage, any intoxicating liquors, or frequent places where they are kept for use". "Let us as a body of Christians endeavor to keep our boys from drinking in saloons, and be sure to keep away ourselves" . . . "Your committee would earnestly endorse the petition as prepared and addressed to the Constitutional Convention by J. B. Gambrell on the subject of prohibition, asking for a prohibition clause in our organic law". "The Evils of the Use of Tobacco" was a fruitful source of contention in the Oxford Association in the seventies, and the subject mainly introduced and agitated by Bro. Blank, who strenuously opposed the use of the weed. Rev. So-And-So pleaded that the use of tobacco was harmless in the system and year by year the subject came up for discussion. Bro. Blank made the argument that the habit was not only expensive, but useless. Rev. So-And-So asked him why he wore buttons on his coat behind, if he were so strenuously opposed to the useless. This question was rather stunning, but it never stopped the agitation, neither did the agitation check materially the use of the weed. For the historian goes on to say: "But the men in Lafayette County are still chewing and smoking tobacco". The historian adds further: "It is sometimes difficult to persuade a child to cease the useless habit of sucking its thumb, and men are only boys grown up, and sometimes none the wiser for the growing". Yes, and if only we could confine the habit to the men!

Cordially,

—J. L. Boyd,
Magee, Miss.

MY STAR OF HOPE By O. Olin Green

The stars of night look gently down
Upon the race of earth;
They see in us an image vague
Of Him who gave us birth.

We see in them God's handiwork,
Most glorious to behold;
The heavens of His glory speak
As age on ages roll.

A Star of Hope to us is given;
He gently leads the way,
And makes our pathway brighter glow
Unto the perfect day.

This Star of Hope is God's own Son—
His praises make them sound
To every nation, tongue and tribe—
To earth's remotest bound.

My Star of Hope, lead thou me on
Until the night of sin be past;
Oh, faithful would I be!
And gain from thee a crown at last.

First Baptist Church,
Hazlehurst, Mississippi

Brother Hugh Foster of Hernando writes that the church is delighted with the new pastor, Brother J. W. McGavock, for a while missionary in Chile.

(Continued from page 1)

lute essentials there would be many times the progress made that is made. A Sunday school superintendent in Louisiana said: "My school had lots of motion, but most of it was lost motion." Now, the things that will occupy time at the Memphis Conference will be the things that

are essential to the success of a Sunday School. The things that each leader and worker are meeting every day. The emphasis will be on the essentials!

Fellowship

The fellowships offered by this meeting in meeting old friends and making new ones. In getting acquainted with folks from all over our territory whose hearts and lives are dedicated to the same things that yours is; the building of Sunday Schools that will reach and hold and teach and win multitudes to Christ and to his church. The fellowship of worship, the fellowship of prayer and praise, the fellowship of conference and the fellowship of social life. The fellowships of the Memphis Conference will stand out in the memories of those who attend as shining stars in a midnight sky.

Who Should Attend?

Pastors—This meeting is for you and you can make it great by your attendance and enthusiastic support. Come and bring others with you.

General Superintendents—This meeting makes special provision for you and surely you cannot afford to miss the opportunity of coming and spending these days (all of them) in intensive application to the matter of keeping up with Sunday School Progress! You must not fall behind the marching host of Sunday School Leadership.

All Field Workers—Come and fill up with new zeal, new knowledge, new assurance that you have your hands set to a task second to none on the face of God's footstool. Come and keep apace of the vanguard of Sunday School Progress.

Department Superintendents—Special conferences and meetings upon your particular work are provided. This meeting will reinvigorate your work and will show in the upbuilding of your department back home. You can grow like Jack's beanstalk if you will put yourself under the influence of these department conferences and the general meetings.

All General and Department Officers—Not a single phase of your work but will be presented many times. Have you ever wondered just exactly what the responsibility and opportunity of your position actually is? Come to Memphis and get the information. A modern Sunday School must have officers all up and down the line who KNOW AND DO THEIR WORK. You are either a builder or a destroyer in your work. Come to Memphis and learn to build better.

Teachers—All organization and administration of the affairs of a Sunday School are to the end that the work of the teacher may be facilitated. Thousands of teachers from all departments of Sunday Schools will attend this meeting to study and pray and learn of the marvelous opportunity that is theirs in winning to Christ and building Christian character.

Class Officers—Seventy-five per cent of the constituency of our Sunday Schools is to be found in the ages represented by the Young People's and Adult Departments with their organized classes. The work of organized class officers is, therefore, of utmost importance. Hundreds and hundreds of these officers will come to Memphis and be tremendously benefited by studying their work.

All Others Interested—This is to be a significant meeting among Southern Baptists and all persons interested either in Sunday School work or in Denominational affairs will profit tremendously by attending.

Reduced Railroad Rates

Identification Certificate Plan

Everyone who even has a desire to go to the conference should write immediately to their Sunday School Secretary or to the Sunday School Board at Nashville and secure an Identification Certificate so that if the way opens to go this certificate will be on hand. It may be hard to get at the last minute and is absolutely necessary to have before reduced rates can be secured.

The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD
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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly
and give your old address as well as the new when writing
us for a change. If you do not send in your renewal your
name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions
of 100 words, and marriage notices of 25 words, inserted
free. All over these amounts will cost one cent a word,
which must accompany the notice.

SETTING THE CLOCK

This is written on the first day of the new year and is the outcropping of meditation which has burned like a gentle fire for several days in the closing year. It is said that on ships at sea the clock is set once every day, or the exact time of day determined just when the sun reaches the meridian. From this all activities are determined, the location discovered and their course set. All reckonings of every sort are made from this new observation. In this we do not speak as a seasoned seaman, but merely from report.

But all people of serious minds do have a feeling that at the turn of the new year is a fitting time to get our bearings and begin to reckon anew all our movements and purposes. For such a time as this we know of no better motto than the word found in Paul's letter to the Philippians (3:12): "I press on, if so be that I may lay hold of that for which also I was laid hold on by Christ Jesus".

We are not here writing a sermon, old or new, but seeking to find for ourselves and others a worthy goal or purpose in life and summon all our energies and subordinate all our desires to the accomplishment of it. If we introduce here a "firstly", "secondly" and "thirdly", it is because the subject demands orderly thought and treatment.

It is the real beginning of life itself when a person discovers himself, finds himself, locates himself; finds out what life is, what it is for, and accepts the discovery as the will of God, for him. He finds himself then in a real world, a new world, a meaningful world, a world with a purpose. So it was with the prodigal son. He had wasted his substance. But "he came to himself". All that went before that moment was wasted and worse than wasted. But from that minute on there is a discovery and a meaning in everything.

None knew this better than Paul himself. He had been a young man of ambition and energy, but not till he met Jesus on the Damascus road was there any real meaning to life. He was lost, not merely in the sense that he was subject to the wrath of God and sure to go to hell; he was lost in the sense that he had never found himself, his place in the great world and in the purpose of God. Up to this moment the whole world was a bedlam, and without Christ would have forever remained so. Hell is a mad house, for people who have lost all grip on themselves and all the significance of life. But Paul could now truly say: "If any man is in Christ, there is a new creation". Not I am a new creature, or he a new creation; but there is a new creation; the whole universe is different.

When Jesus stopped Paul on the road to Damascus and turned him around; the whole meaning of life was changed; and so it is with every man who finds the Lord Jesus, or is found of him. And that is what Paul means when he

says, "That I may lay hold of that for which I was laid hold on by Christ Jesus". Jesus stopped him, laid hold on him, arrested him, and put an end to his mad career. From this time on he was the prisoner of Christ. He was led captive at the chariot wheels of Jesus, and he could rejoice that he was always led about as a captive of Jesus.

But when he was "laid hold on by Christ Jesus", it was with a definite purpose for his life. He was not left in doubt as to its meaning, nor as to what God wanted of him from that moment on. He says, "It was the good pleasure of God to reveal his Son in me that I might preach him among the Gentiles". He says, "I was not disobedient to the heavenly vision".

But Paul speaks not of his special call to the ministry here in Philippians, but rather the final goal of all life and all ministry which is lived in Christ. It is the final attainment of the likeness of Jesus in his own character and person. Listen to his own words: "That I may gain Christ, and be found in him, not having the shabby, inferior, unsatisfactory, human righteousness of my own, but that which is through faith in Christ, the righteousness which is from God by faith, that I may know him, and the power of his resurrection and the fellowship of his sufferings, becoming conformed unto his death that I may attain unto the resurrection from the dead". This is the prize of the high calling of God in Christ Jesus.

It does not matter what environment our lives may be lived in; nor the daily occupation in which we are employed; nor the particular form of service that may engage our present energies. It is the final attainment that counts. Are we set upon attaining the likeness of Christ; of being or becoming like him? Is our goal to be restored into the image of God in which and for which man was originally made? Are we headed toward this? Is this the one aim to which all other desires and energies and behavior are subordinated? Can we truly say, This one thing I do?

If we can do this we will have definiteness, directness, unity, harmony and holy purpose in our lives. Without this life is lost and wasted. Let us not pass this first week of the new year without definitely fixing anew our aim and summoning all our energies to attain this purpose which is the purpose of Christ, the will of God, and our only ultimate joy.

THE MINISTER AS JUDGE (2 Corinthians, thirteenth chapter)

As the minister of Christ a preacher is responsible to God and the world for the kind of people there are in the church and the kind of lives they live. He is the spokesman for Christ in teaching what is right, in preaching to people to induce obedience to Christ. But his office goes further than this: he is to execute the will of Christ in the church, or see that it is done in right living; and this when it becomes necessary for the church to exercise corrective discipline in the church.

This is not to take the management out of the hands of the membership, but to see that discipline is enforced in and through the membership of the church. Paul has called attention to some unchristian conditions in the church at Corinth. He had written about them before. His letter had accomplished much good, but something remained to be done. And he feels responsibility for seeing it done. He says I am coming to you for a third visit. It is to be a judicial session. The people that are doing wrong are to be called to account. By the mouth of two or three witnesses shall every word be established. And I repeat what I have said before, to them that have sinned, and to all the rest, if I come I will not mince matters. I say this because some of you are asking for proof of my speaking as the representative and with the authority of

Christ. You pride yourselves on the evidence and exhibition of his power among you. Remember that his power came to him through submitting himself powerlessly into the hands of death. And if I have any power it will come in the same way through the recognition of my own strengthlessness and reliance on the power of God.

But Paul does not relish the role of a judge. He hopes that all this may not be necessary. It need not be necessary. "Try your own selves, to see whether ye are in the faith; prove your own selves. Or do ye not know thoroughly your own selves that Jesus Christ is in you—unless ye be condemned as unfit." Here Paul would save himself the task and themselves the embarrassment of personally passing on their Christian profession and character. They can do it and prevent this. It will be better for him and them. There are tests and standards by which they may try themselves. They are capable of passing judgment of approval or condemnation. They can decide whether they are fit or unfit.

But they have rather been spending their time in passing judgment on him; to decide whether he was an accredited apostle or not. Well, he says, I hope you will find out before we are through with this matter that I am; and that I am not to be rejected as discredited ("reprobate"). I hope that you can put your O. K. on me; and that I can put my O. K. on you. I am praying to God that you do no evil, (kakon) but that you do that which is honorable (kalon). These are probably the words used after tests were made to indicate "accepted" or "rejected".

I am willing to be accounted weak, yea will rejoice to be; more than that I am willing to be marked "rejected" (reprobate) if you can be judged approved. And I am writing all this in my absence that I may not be under the necessity of dealing sharply, performing a surgical operation, when I come. I am trying medicine now that I may not have to practice surgery when I come.

Then come the parting admonitions which are in entire accord with the whole epistle: "Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace." Notice that the word "be perfected" is the same as that used in the first chapter of the first epistle when he entreats them that they "be perfected together in the same mind", that the discordant notes be brought into harmonious and musical unity. It is the same word which Jesus used about the singing of little children in Jerusalem: Out of the mouths of babes and sucklings hast thou "perfected" praise. It is the same word which is used in the eleventh chapter of Hebrews about the music of the spheres: The heavens were constituted, framed, brought into rhythmic harmony by the word of God. Notice it is in the passive, "Be perfected". This is a work that no human hand can do, but we may submit ourselves to the fashioning hand of God, and he who brought cosmos out of chaos in the material universe will bring order and harmony and beauty out of the discordant energies of our souls and lives.

"Be comforted": have the work of the Comforter, The Spirit of God wrought in you, that the music of life may find its full expression, that the full strong tones may reach their highest expression. And let this inward harmony be joined up in concert pitch with all others who profess his name: "Be of the same mind; live in peace, and so shall the God of peace and love live in you"; and the Christian benediction shall be upon you.

Dr. P. T. Hale, for many years the financial representative of the Louisville Seminary, was killed in an accident on the Southern Railway in Georgia Dec. 23. He has been a most efficient solicitor, and held the chair of evangelism in the Seminary. Dr. Hale and his brother, Fred Hale, grew up at Starkville and were well known evangelists throughout the South.

Convention Board Dept.

Upward and Onward!

With the seeming depression on, the December budget contributions for 1926 surpassed the amount contributed during December 1925. 1925—\$26,879.01; 1926—\$28,918.94. It is not too late to finish up collections, if weather interfered the 26th. 1926 Budget receipts were \$270,997.21. This is \$12,466.42 more than 1925. No special gifts are included.

The budget receipts for the year 1926 exceeded those of 1925 by the sum of \$2,039.93. With the price of cotton one-third less than for 1925, we should not be discouraged. We should also be encouraged with the fact that our State Board has completed another year's work without any indebtedness.

We should pray and determine now to make 1927 a better year than 1926. We can do this by keeping ever before us the one purpose for which our Father has redeemed us through Jesus Christ our Lord. Let us, as Paul, lay hold upon that for which Christ laid hold of us. This done, we shall have no occasion for worry over results.

Three Needs for Our Southern Baptist Papers

First, a Southwide Circulation Manager. This man should be the best in this line of work. This man could visit each state once a year and put on a campaign for increasing the circulation. His salary and expenses could be paid by the various papers.

The second need is for a Southwide Advertising Manager. For this place, we would need an expert, a man who has specialized in this line of work. By such a plan, the Southern Baptist papers could make their advertising rates, the Manager could spend from two to three weeks in each state each year in the interest of each separate paper, in the interest of the advertising campaign. The advertiser could know when giving his business that it would reach every state in the South through the channels of the Baptist papers.

The third forward step would be to make of our State Denominational papers a bureau of information for all departments of our work. They could carry the Home and Foreign Mission news as well as the information contained in the periodicals published by the various departments of our work.

The advantages are many. For one thing, it would turn the attention of every department of our work, young people and all, to the denominational paper. It would decrease the expenses of publication. It would increase the circulation of the denominational paper. It would have a tendency to unify our work.

We, as Baptist people, are engaged in a gigantic work. Magnitudinous undertakings cannot be accomplished by small plans. We have grown to such an extent, as to call for some changes in some of our plans. We preachers may not be capable of working out these plans in detail, but we have some of the very best business talent among our laymen which can be enlisted. They are making a marvelous success of their own business enterprises and it is time for us to see the wisdom of turning some of this energy and efficiency into the channels of divine service.

Make Your Plans Large for the New Year

It is important that every church shall complete its every member canvass and send in reports. No time should be lost in finishing up the canvass. It is also important that we shall not bid for "Hard Times". Let us by faith plan great things for the Lord, believing that He will enable us to carry through to completion. If we are too materialistic and if we walk by sight only, there is danger that we shall make our plans small for our Lord's work for this year. Let us not reckon with doubts and seeming depressions, but with a God who is able to bring

to pass seemingly impossible things; with one who delights in seeing His children undertake great things for Him and for His glory and who does not want to disappoint the faith of the least of His.

We are holding up the completion of the Baptist State Convention minutes on account of not having received a minute from the following district associations:

Benton County	Madison
Coldwater	Tishomingo
Covington	Wayne
Green	Winston
Holmes	Yazoo
Lincoln	Zion

Please send copies of minutes at once as many requests are coming for copies of the State Convention minutes. We need the statistics from the associational minutes in order to make our records for the denomination complete.

BAPTIST BIBLE INSTITUTE TO HAVE DENOMINATIONAL WEEK

R. L. Holmes, Correspondent

An entire week, beginning January 11, has been designated by the Baptist Bible Institute as "Denominational Week." A training school will be put on including W. M. U., B. Y. P. U., Sunday School courses and various other phases of religious education. A number of specialists have been secured as teachers and lecturers in the various departments. Among them are listed, Secretary J. B. Moseley, Secretary H. E. Ingraham, Dr. Homer L. Grice, Miss Leona Lavender, Miss Blanche White, Mrs. C. D. Creasman, Mrs. W. L. Blankenship, Dr. T. B. Maston, Secretary J. E. Lambdin, Miss Kathleen Mallory, Mrs. Una Roberts Lawrence, Dr. John T. Henderson, Mrs. Charles Ammen and Miss Georgia Barnette. Dr. L. G. Cleverdon, head of the Department of Religious Education, is the Director in charge.

Denominational Week has been made a feature of the Institute work for several years. It is of great benefit to the student body by bringing the students in contact with specialists in religious education. It also affords a fine opportunity to pastors and Christian workers, who are not in school, to get the best for their churches.

The lecture and class periods will last from eight thirty to one o'clock each day. In addition to the regular lectures an inspirational address will be given at ten thirty each day by a prominent speaker, and a musical program will be furnished Monday evening by the Music Department, under the leadership of Prof. E. O. Sellers. The Tharp Foundation Lectures will be delivered by Dr. John T. Henderson, Secretary of the Baptist Brotherhood of the South, Thursday—7:30 p. m., Friday—7:30 p. m., and Saturday at 10:30 a. m.—his subject being "The Preacher from the Layman's Viewpoint."

Every pastor and Christian worker will be helped by attending the training school Denominational Week, and will get a better conception of the denominational task through contact with this splendid corps of teachers and lecturers.

Send in your application to Dr. L. G. Cleverdon for reservations. Board is one dollar per day, and there is no other expense, but it will be necessary to bring bed linens and towels.

"MISSISSIPPI'S CONTRIBUTION TO THE SOUTH-WIDE SUNDAY SCHOOL CONFERENCE PROGRAM"

When the South-wide Sunday School Conference meets in Memphis January 18-21, there will be some Mississippians ready to make their contribution towards a successful program.

Rev. D. I. Purser, Jr., of Tupelo will lead the devotion at each session of the Sunday School Administration conferences. Brother Purser has made a great success as pastor at Tupelo and has gone far as the leading power in building

there one of the best Sunday Schools in the state. He fully realizes the place the Sunday School should occupy in our work and places proper emphasis on a well-balanced program. His contribution to this program will be a worthy one.

Mr. W. E. Holcomb of Tupelo will direct the conference for "Adult Men's Classes" on Wednesday morning. Mr. Holcomb speaks from the practical experience point of view, being teacher of a large class of men in his church. He was formerly associated with the Sunday School Department of the state and is in a fine way fitted to lead a conference of this kind. The topic for consideration will be "Class Organization and Building." Many there are who should take advantage of Mr. Holcomb's ripe experience in work of this kind.

On Wednesday afternoon Miss Mary Frances Johnson of Columbus will have direction of a conference on "College Young People's Classes." As Baptist Student Secretary at the Mississippi State College for Women, Miss Johnson has done a remarkable work and has been wonderfully successful in organizing, enlarging, training and developing classes of college young people. She is known far and wide over the state for the work she has done for our girls who have left home to attend this school.

J. E. Byrd will preside at one conference on Sunday School Administration and will also speak once before the same conference.

PARAGRAPHS FROM THE CHRISTMAS SERMON OF THE PASTOR AT MAGNOLIA

Sunday Morning, December 26, 1926

My last word is—"He came to save us from our sins".

This is where we come in—and it is where Christ shines with a grace all his own. Nobody else ever did a thing for one flickering moment to compare with this Christ, when it is announced over and over again that He came to save from sin.

Buddha, Brahma, Confucius, Mohammed, Mrs. Eddy and all the rest—not one of them had the temerity to proclaim that he or she proposed to save from sin—no sir, not a one! This is the peculiar distinction reserved for the son of Mary, the virgin mother, alone. And it is his crowning glory, the thing in which he delights, the thing He accomplishes with marvelous ease and success so far as the sinner is concerned.

You and I heard that a Savior, Christ the Lord, had come; we heard that He had come to save sinners, on easy and honorable terms, terms infinitely satisfactory to Him against whom we had sinned; we heard that He was saving all who came to Him; regardless of the degree or nature of the sin, saving them gladly, rejoicingly, and saving them forevermore—I say, we heard this and hearing we said: "Then He can save us". We came, confessed our sins, and received forgiveness, full and free. Marvelous thing? Sure it is! This is the thing that thrills us at this Christmastide and makes us rejoice and be glad—makes us go back to the old homestead and salute the flag above the roof-tree where we were born of our mothers; makes us revere the parental memory, makes us feel kindly to all mankind, makes us give gifts to those whom we love, makes us share what we have with the poor and needy of earth, far and near—this it is that makes us remember "the nations in commotion", who have never known of Jesus who came to save from sin and opens our hearts and pockets to them on this Christmastide that they may come to know Him and love Him too—the son of Mary, the Son of Man, the Son of God, the world's own and only Savior from sin and death and all the woe incidental thereto.

THE VISIT OF THE MAGI

Matthew 2:1-12

Rev. T. W. Young, Corinth

In the long ago wise men from the East came and cast their gold, frankincense and myrrh at the feet of the Babe in Bethlehem, and as the anniversary of that Babe's birth draws nigh, we cannot help thinking what a different world this would be today if all the wise men from the East and from the West had, during the last 1900 years, been casting their treasures at the feet of the Prince of Peace. The visit of these wise men is full of profitable reflection to us as our minds turn toward the Christmas time.

I. We are interested, first of all, to know who were these wise men. The religion of the world's youth was astronomy. These Magi belonged to that venerable and hoary religion in which the stars were worshipped, and whose priests were students of the skies. The magian system of religion was called the system of light. Light was thought to be eternal, but there was also the possibility of the absence of light. Light and darkness were, therefore, the eternal principles of the universe, not equal principles, but one the negation of the other. The soul of man needs light eternal, to itself as well as in itself. The stars were shining symbols of this light, and as such came to be worshipped. This ancient religion had permeated all the East. Tradition tells us that Abraham's ancestors belonged to this faith, and that he himself was turned from it to the worship of the true God, who made the sun, moon and stars. This ancient religion reached its fullness in the Persian Empire during the days of Daniel, who, on one occasion, interceded for this ancient order with Nebuchadnezzar when he had condemned them to death. Under King Darius a general massacre of the Magians was ordered, but under Xerxes they recovered from their proscription. The vitality of this old religion is seen in the fact that it made a favorable impression upon the Greek mind. Both Plato and Xenophon speak in the highest praises of this ancient order, while Philo mentions the Magi with warm praise as men "who gave themselves to the study of nature and the contemplation of the Divine perfections worthy of being the counsellors of Kings". Even seven centuries after Christ the Mohammedan sword could not extirpate this ancient religion, whose adherents were called "fire worshippers". They clung to their creed with vigor and indestructible tenacity. Lingering remnants of these "fire worshippers" may still be found in the environs of Constantinople.

These Magi were the last lingering honest and sincere priests of an ancient religion, the purest and highest intelligence of an ancient pagan world, whose clearer science had superseded their superstitions, who had felt the crumbling away of their ancient faith and saw its lights going out, one by one, which made them half suspect the falsehood of all the rest, who had caught a glimpse of a new light and followed it in search of a higher and nobler faith. No matter how dense the darkness or wrong the superstition, God always causes new light to shine upon hearts that wait and long for it. The quest for God is a centuries-old quest, and willing and trusting souls, in all ages and lands, have found the Eternal light. Jesus is himself the "light which lighteth every man that cometh into the world".

II. The object of the wise men's visit. It was to find the King, whose star they had seen. The expectation of a divine revelation was the mystery which lay beneath the history of the ancient world. This feeling seems to have been well nigh universal. It had been diffused, encouraged and given definiteness by the long cherished hopes of Israel's coming Messiah. They carried this hope with them into the lands of their captivity, and had imparted to their masters the belief that a "star should rise out of Jacob". In some way these Magian priests had come to share in the

belief that the Jews, crushed and broken as they were, were destined once again to give a ruler to the nations. These wise men represent the long aspiration and heart hunger of the nations. They were inspired by what has been beautifully called "the desire of all nations". The ideals of the past had failed. Spiritual and prophetic souls among many peoples were looking for some new and brighter light on human duty and destiny. The melancholy of the "seekers after God", men like Socrates, Plato, Epictetus, Marcus Aurelius and others were typical of a long-continued and widely prevailing sadness, which was mingled with a dim, yet prophetic anticipation. These wise men recognized God's signal from heaven. They followed the star. They came to Bethlehem. They found the prophetic Babe, the new born King. This royal Babe was the answer to their hearts' desire. It was "the fullness of time". God had sent forth His Son. A new era was about to begin. These wise men could not value the greatness of their discovery. When Columbus discovered America, he merely saw a few islands. The great continent he never saw. Beyond the little islands lay America with its mighty rivers, lofty mountains, great forests, rolling prairies and matchless scenery. These the great discoverer never saw, nor dreamed of. Nor did the wise men dream of the empire over which the Child-king was destined to rule, the great men he was to inspire, the civilizations he was to create, the mighty institutions he was to establish, the nations that would accept his sway and spread his fame. He was born, not only the King of the Jews, but the King of all nations. We need not look for another King to come, but our task is to crown this uncrowned King, and live and toil to make him Lord of all.

III. Three things are noticeable in the conduct of these wise men. (1) Their learning led them to Christ, the new-born King. Astronomy is said to be a science which arises from man's need of religion, and is not like other sciences which spring from the wants bounded by this life. Herschel looking into the heavens through his mighty telescope said, "I think thy thoughts after thee, O God". All the great astronomers, the profound, original scientists have been believers in God, and most of them followers of Christ. It has been said, "If you search down into the constitution of your being, till you come to the lowest deep of all, underlying all other wants, you will find a craving for what is infinite, a something that desires perfection, a wish that nothing but the thought of that which is eternal can satisfy". To the untutored mind nowhere was that want called into consciousness, perhaps, as beneath the mighty skies of the East. Serene and beautiful are the nights in Persia, and many a wise man, in earlier days, full of deep thoughts, went out into the fields, like Isaac, to meditate at eventide. "The heavens declare the glory of God, and the firmament showeth his handiwork". Those skies in their calm depths, mirroring that which is boundless in space and illimitable in time, with a silence profound as death, and a motion gliding on forever, as if symbolizing eternity of life. No wonder if men associated with them their highest thoughts and conceived them to be the home of Deity. These wise men were led by the star to Christ. Their astronomy was their pathway to their Savior. Their learning was their salvation. Wise men always believe in God. It is the fool who says there is no God. There are some men whose learning leads them away from Christ, out into the darkness of the jungle. They are not looking for light from heaven. They are looking down, and do not recognize God's signals from heaven to them. If men are truly wise, thoughtful, discerning, discriminating students of God's heavens, and of God's world their wisdom will lead them straight to Christ. If in their much learning they do not find Christ, they may be wise in many things, but they are not wise in this respect. When men fail to find Christ it is not

because they have thought deeply, but rather because they have not thought deeply. The shining lights of this Christmas time ought to lead many a wise and thoughtful soul to Christ. Without him we would not have these happy lights, but since we have these, he surely was and is, and if we are wise they will light our feet to him.

(2) These wise men fell down and worshipped the Christ-child. What a scene in that humble birth-room. There we see the young mother, looking love into the face of her young babe, and locked in her heart the wonderful visit of the angel and his wonderful message from God to her. In every household where there is a cradle the cradle is the power. The new life there is a divine wonder. The sleeping infant is the latest miracle from the creative hand of God. It is the incarnation of an immortal soul started on its journey. The little cradle out of which looks the little chubby face is the grandest blessing possessed by the human race. Into whose life has it not woven some golden thread, or some masterful purpose, or some heavenly tie? Everywhere it begets love and trust, humility and pureness, and all the graces which go to make up fitness for the kingdom of heaven. "Heaven lies around us in our infancy". One of the deep sayings of Jesus was, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven". These wise men did not hesitate to bow in worship to Christ. True wisdom not only fills a man with humility, but with worship of the supreme being. This advent season ought to bring us with worshipful hearts into the presence of our blessed Savior. We ought to bow before him, not to reason, nor to question, but to worship, to love, to adore, to pour out our heart in praise. If the Christmas season does not make us thoughtful and worshipful of the Christ, then is it a profitless, if not a harmful season. When there is so much sung and said about Christ, we ought to come to know him better, to appreciate him more perfectly, and to worship him more sincerely.

(3) These wise men opened their wallets and gave gifts to the kingly babe in the manger. They brought gold, frankincense and myrrh, the gifts of subject peoples to their kings. The best and most costly they had they brought and gave unto him. As these wise men brought their gifts and gave them to Christ the Lord, so we should not withhold ours from Christ and his kingdom. We cannot give Christ our heart and withhold our money. If, indeed, we belong to him, then all we have belongs to him. Our possessions go with ourselves. Money is character. It represents thought, energy, desire. No man can divorce his money from himself. It is himself transmuted into money. If God gives us all things to enjoy, he does not intend that we should consume it upon ourselves. We are his stewards, and must give an account of our stewardship. "Where your treasure is, there will your heart be also". We have no right to claim to be followers of Christ, and hold back our money from the needs of his kingdom. This Christmas time is a good time to bring our gifts to Christ. We do give gifts to our friends. Shall we fail to give gifts to our best and most precious of all friends? His kingdom is languishing for the lack of money to sustain it. His treasury is empty, and he sits over against it to see who will cast in any token of love and loyalty. If one tithe of all we spend wantonly, selfishly and foolishly at this Christmas time were brought to Christ, our King and Redeemer, our love offering to a worthwhile cause would amount to a glorious sum, and we would set forward our Savior's cause. Shall not the mighty host of Mississippi Baptists remember that on the 26th, the day after the birthday of our King, we are to bring Him some love-gift which will adequately express our love and loyalty?

UNIFIED BUDGET

I have just read with much interest the article by Brother Bryan Simmons on "The Unified Budget System". I hasten to express my appreciation of the article and of the plan. I believe with Brother Simmons that this plan has many advantages over the double budget. It is much simpler and more easily operated.

We have been using this plan for two years at Covington (La.), where I have the privilege of serving as Pastor. Covington is a weak, struggling Mission church, weak numerically and financially. When I went to the church two years ago they were giving very little to local support and nothing to missions and benevolences. As soon as I felt wise, I encouraged the church to adopt the single budget, and we have been using it since that time. It has proved a splendid plan for us. The little church which two years ago was giving very little to local support and nothing to Missions and Benevolences, led the whole Association last year in gifts to the Cooperative Program, despite the fact that Slidell, a strong, self-supporting church, is in our association.

I was interested in the statement in the article by Brother Simmons to the effect that he discovered himself divorced from the matters of the kingdom and that upon this discovery he determined to take his place by the side of the aged preachers, missionaries, etc. This is a timely and worthy matter. I had this proposition to face at Covington. I remember once when the funds were a little short the treasurer said to me, "We do not have enough to pay you and send the specified amount to the Cooperative Program and I suggest that we pay you and let the pledge to the denomination go unpaid for the present", but I replied "No". We must and will be honest. I have not suffered. My salary is paid to date in full. The finances of the church have increased around five hundred per cent. I am glad to take my place by the side of our missionaries and for my children to take their place by the side of the Orphan children and if one suffers, we shall all suffer together and if one rejoices in the gratification of wants we shall all rejoice together.

It is a good plan. I very earnestly commend it to my brother pastors and sincerely hope that it may be adopted by many of our churches.

—B. C. Land.

New Orleans, La.

JUST AROUND THE CORNER TALES

B. D. Gray, Corresponding Secretary

The Home Mission Board takes pleasure in announcing a new book from the press, "Just Around the Corner Tales," by Una Roberts Lawrence, a collection of Home Mission stories for boys and girls. Such titles as "Angel and the Dog," "Little David" and "We Three Kings," provoke a desire to dip into the adventures of these heroes of the home field.

These stories are available as a Mission Study book for Junior and Intermediate R. A.'s and G. A.'s, and as a source of missionary stories for Sunday School departments and B. Y. P. U.'s.

Leaders will be delighted to find in this collection three stories suitable for Christmas, one for Thanksgiving, several for the springtime and several on Good Will Center work. All are woven together on the one theme that Home Mission work is just around the corner from every one of us.

Five phases of Home Missions are presented—five stories each from the work in Cuba, among the Indians, among the foreigners, one about a Negro leader and one from a mountain school.

Each story is illustrated with line drawings in black and white by Miss Cleo Wolf, who has caught the central theme of each story with the magic of her pen and so has helped to make a most attractive book for children.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

LOINS GIRDED AND LIGHTS BURNING

Our Lord placed great emphasis upon the two-fold preparation necessary for all who would meet him with rejoicing at his second coming. In Matthew 25:1-10 he emphasized the spiritual preparation necessary. In the same chapter, verses 14-30, and in Luke 12:16-34 he stresses the importance of being faithful stewards; closing his parable of the rich fool with these words, "For where your treasure is, there will your heart be also". Then, He follows with this exhortation, "Let your loins be girded, and your lights burning".

A study of the context of the two passages cited will reveal the fact that Jesus laid equal emphasis upon the two-fold preparation necessary for a joyous reception of Him at His second coming. Notice that I am not saying that salvation is based upon faithfulness in stewardship. We are not here discussing salvation, but the two things necessary to an acceptable and joyous meeting of our Lord when He shall come again. One has to do with the spiritual preparation; the work of the Holy Spirit in the regeneration of man, which results in the new birth. The other has to do with the preparation of good works; faithfulness in the stewardship of life and possessions, upon which all future rewards depend. Jesus is emphasizing here, as He does everywhere in His teachings, that there is no incompatibility between the deepest spirituality and the right use of the material things of life; that grace and works are inseparable, and both essential to the fullest joy of those who would meet their Lord at His second coming, when they shall be called upon, to render an account of their stewardship.

In view of these facts, Christ exhorts us to let our loins be girded and our lights burning. Would that we might all sense the full meaning of His words in these days, which are so full of meaning to us and so significant to the forward movement of the Kingdom of our Christ! We are in the midst of the Every Member Canvass. We shall be called upon to make some sacrifices, perhaps. We will need that our loins be girded and our lights burning. We will need our faith strengthened, and the moral courage to do our whole duty as we face the task and shall be called upon to pledge not only our money, but our supreme loyalty to Christ. We will be tempted to do little things; to tote unfairly with our comrades; to play up one cause to the detriment of others; to subscribe four and five times as much for local work as we do for the cooperative work; to make all kinds of excuses to justify us in refusing to pledge ourselves and the necessary money to carry out the will of Christ in the various phases of our work. We will need to pray much, and to seek the presence of the Holy Spirit each day if we would discover and do God's will.

Let us put on the whole armor of God, and having our feet shod with the preparation of the gospel of peace, take the shield of faith and go out determined to do His will at whatever cost.

A REAL STEWARD MINISTER

Dr. Walt N. Johnson, who is Secretary of the Steward League of Baptist Ministers, gives us the following definition of a real steward minister:

(1) He must have a realization that God is the Owner of all that every Christian possesses. This must be a personal experience in his

soul. It was an unanimous experience with the first Christians: it was begotten in their souls by the Holy Spirit (Acts 4:31-2).

(2) He must put this personal experience into practice. With such an experience he will never be satisfied to render to God less than one-tenth of his income as an expression of what his soul knows by experience; and will find joy in rendering far more. In fact, he will feel guilty and ashamed to stop at a tenth.

(3) He Must Preach It. He cannot keep from preaching it. This truth is an experience with him; it is afire in his soul. He urges with such conviction and courage that tenths is God's that no room and no time is left to argue about the tithe.

A man may be a tither and not be a Steward. He may be a Steward, and not be a real Steward Minister. If either of these three vital elements is left out in a minister, he is no real Steward Minister. He will never lead his people into Christian Stewardship. Test yourself, Brother Minister, on these three points. See if either of them snags a hole in your Stewardship. If you pass these snags, all three of them, come and help us with the Steward League.

OCCASIONAL SELECTIONS

By J. N. McMillin

Heresy

"When one considers the climactic place held by the Great Commission, and the fact that upon its carrying out depends the salvation of a lost world, and that supreme loyalty to the Great Head of the church depends upon its faithful execution, it is easy to see that of all heresies that ever cursed the church and the world the worst is the Anti-Mission heresy. This it is that has for all the centuries held back the full coming of the Kingdom, dried up the powers of the church, blocked the supreme task of the people of God, prolonged the already long waiting of the King, and been the fruitful cause of more false teachings and false practice than all other causes put together. It is the Heresy of Heresies.

A real passion for a lost world backed by an intense spiritual desire to be loyal to the ascended Lord will right more wrongs than all the resolutions on false teachings than all the religious bodies of the whole world could pass from now till He comes again. It is a spectacle for angels and men to behold the church trifling its time away on minor matters, on mere symptoms, on mere shows, and shams, matters of no account, while the Great Commission goes unheeded and the guarantee of its promise unfulfilled. As long as the Lord's people leave this out of their program as the crux of the whole matter of the existence of the church on earth, it does not greatly matter what else they do or do not do. Any church, any member of any church, any preacher of any name, regardless of pulpit power or persuasive eloquence, who thinks to be justified by a sort of neutrality as to the last command of the Lord of all life and the Head of the church, is guilty of the supreme Heresy. Surely in these great days of retrenchment, in these great days of ability and responsibility, in these great days of the Anti-Mission Heresy—the most fateful since the command was given—the Lord's people ought to hear while on their knees, ringing in the depths of life, "Why call ye me Lord, Lord, and do not the things which I say?"

Mississippi Woman's Missionary Union

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Spirit of Christmas in Blue Mountain Y. W. A.

Just before the Holiday the Donnell Circle of the Y. W. A. gave to twenty little children of the country thereabouts a Christmas Tree in the lobby of the B. G. Building.

About one o'clock, Margaret Anderson, Circle Leader, and Elizabeth McAllister went to the public school after the children, leaving the other members waiting by the pretty tree.

When the eager little children came pouring into the room, their little faces lighted up with happiness at the sight of the tree. They sat down, and while they were waiting for the longed for appearance of Santa Claus, Louise McAllister read the "Night Before Christmas", and Lucile Clark told the Christmas Story. When asked how many of the children had been good, every little hand shot upward. Then Margaret Anderson asked them why we celebrate Christmas. Quite a number of them knew the Story, but they listened eagerly as it was told again.

Suddenly a little tinkle was heard outside the door. Every one listened, and the bright eyes of the children grew wide as the door opened and Santa entered. After his greetings each child assured him in a timid little voice that she or he had been good. Then when Santa presented each with a little red stocking filled with candy, fruit and toys, the sweet "Thank you, Santa" from every one was enough to repay the Y. W. A. members for all their trouble.

When Santa had gone, Margaret asked every one to join in singing a Christmas Carol. It filled the hearts of everyone present to see the little ones earnestly doing their best to sing.

They left with happy faces for their school and homes, while the Y. W. A. bade them goodbye with loving eyes.

The week before Christmas while Miss Traylor was in Blue Mountain she spoke to the girls on the subject, "My Birthday Gift to Jesus". That afternoon Miss Sallie Pain Morgan found in her letter box the following note, unsigned, but enclosing a five dollar bill:

"This is my birthday gift to Jesus. It is not much but I want to give it because I love Him, and appreciate the greatest of Gifts which He gave to me. I am, a Y. W. A. Girl."

From Our Own Minnie Landrum

Rio De Janeiro, Caixa 2655 Brazil.

My Dear Mississippi Friends:

For some time I have been wanting to tell you something about my work as Traveling Secretary of the Brazilian W. M. U. I beg your pardon for not getting to it before this.

We began the year 1926 with our Annual National Convention meeting in Recife, Pernambuco. In connection with this convention the Uniao Geral, or Brazilian W. M. U., had two sessions. The representation was not very large but I have never seen a more earnest group of workers than were present in those two meetings and a spirit of cooperation and enthusiasm reigned throughout the two meetings. From the Convention the women returned to their homes and began at once putting into practice what was discussed and voted on in the meetings. The Brazilian woman is every ready to do her part,

once she understands what is expected of her.

In February, I attended two State Conventions. In one of these there were 300 women, girls and children, representatives from their societies, present at the sessions. In the other the representation was not so large, due to the heavy rains at that time, but the work that was done was solid and in due season will bring forth much fruit.

One thing discussed and voted on at the General Assembly in Recife was to furnish an office in the Baptist Publishing House in Rio for the W. M. U. Headquarters. In March a Committee of three, in company with Dr. S. L. Watson, the Director of the Publishing House, could have been seen visiting the second-hand furniture stores trying to find some furniture that would supply our needs. The Committee was fortunate in finding a desk, tables, book-case, and chairs that were needed at that time. These were gone over, varnished and arrived at the office looking as good as new. The Publishing House had a new big Remington typewriter which it sold to us and the last days of March found the Brazilian W. M. U. possessing a nice, cozy, little office. It isn't very large but we are expecting to have a nice, big office in the new Publishing House that we hope Southern Baptists will some time own in Rio. We need a well prepared Brazilian woman who can give all of her time to this office and help us supply the demands for programs, literature and books for the Brazilian women, girls and children. Pray with us that this need may be supplied.

In April I taught two classes in the W. M. U. Manual; one in one of the churches in Rio and the other to the Y. W. A. girls in the Baptist College here. There were some thirty to receive their diplomas in these two classes.

May found me ready to attend another State Convention. This in Campos in the State of Rio. We had splendid meetings with the women of that State. There are now 72 W. M. S.'s in the Rio State and Mrs. A. B. Christie, the untiring Corresponding Secretary, succeeded in getting Annual reports from 70 of these societies. The report was splendid. I marvel at the work done by this group of untrained women. When we are ready to work for our Master He doesn't hesitate in using the weakest vessel. Such a privilege to be a laborer with Him.

In June it was my privilege to make one of the party of four to go aboard the big English vessel "Arlanza" for Recife to attend and teach in the Northern Baptist Assembly. The other members of the party were Dr. and Mrs. Sampey and Dr. A. B. Langston. It was such a joy to be with Dr. and Mrs. Sampey and only eternity will show the results of their visit to our beloved Brazil.

In Recife I visited and explained the W. M. U. work to six of the societies there in the city and then for one week I taught the W. M. U. Manual and had women representing five of the Northern States. I enjoyed those two weeks in Recife very much. We were lucky to secure passage on the "Zeelandia", a Dutch boat, and arrive in Rio the day that the South Brazil Assembly opened.

Our W. M. U. Corresponding Secretary, Miss Ruth Randall, has spent the last eighteen months in the States because of ill health, so it fell on me to spend three afternoons a week in the office, when in the city, looking after the correspondence, etc. It was with much fear and trembling that I undertook to get together the material for our "Quarterly"—that was new ground for me—but with the help of Miss Neel and Mrs. Watson, who had had experience in this, I got along nicely and since then the others have been less difficult. We are very thankful that Miss Randall will be back with us in a few days. I am planning to do quite a bit of traveling in 1927. It is not the pleasantest thing in the world to travel on the crowded trains, but it means so much to me to have a personal contact with so many women and girls, who have been deprived of so much, that I feel well compensated for any hardships that I might encounter on the way.

There are many things that come up daily in the missionary life of which I would like to write you but I shall not take more space this time. I just want you Mississippi women to know that I am well, happy and I try to keep busy, then I don't have time to get homesick, you see. These four years and five months have been indeed happy ones; I have enjoyed them to the fullest. I shall never cease to thank Mississippi B. W. M. U. for making it possible for me to be here.

Our spirits dropped a full octave when we learned of the heavy cuts our Board was forced to make; but we are trying to look upward, not downward, forward and not backward. The task of Southern Baptists is great. Let's be full of good cheer. We cannot fail in this undertaking, if we seek to "put first things first".

With best wishes for each of you for the best of New Years, I am sincerely,

—Minnie Landrum.

Supplemental Leaflets for January Program

The Missionary, Intercessor.....	2 cts.
The Place, (Poem).....	2 cts.
Religion of Power.....	2 cts.
The Soul of Evangelism.....	3 cts.
The Next Great Awakening.....	3 cts.
How to Pray for Missions.....	3 cts.
How to Pray.....	3 cts.

Order from W. M. U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

Wait—Don't enter the New Year without a World Comrades subscription.

Bring its friendliness to your home in 1927.

Our young people's magazine
 World Comrades.

\$1.00 a year. 1111 Age-Herald Bldg., Birmingham, Ala.

LAST CALL

If you are going to Memphis to the Southern Baptist Sunday School Conference, January 18-21, do not fail to write J. E. Byrd, % Baptist Building, Jackson, Miss., for identification certificate for REDUCED RATES.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Collins B. Y. P. U.'s

The three unions met at 6:00 o'clock Sunday evening and engaged in a few minutes of opening exercises together. The 1927 pledge was taken and everyone gave very generously. The while pledge amounted to the sum of \$1,000.00.

After this Mr. O. J. Boglow, the President of the Seniors, and General Chairman, made several comments on the pledges.

After a thirty minute period of meetings, the general closing took place in the main auditorium. This was conducted by the Intermediates. Final reports were given and the closing prayer was made by Rev. Parker, the pastor.

—Vernell Rogers, Reporter.

The new year holds for us many opportunities, let us open our eyes to them. If they are not clear to us we may seek them and find them, and to the one who finds an opportunity and who makes the best of it to him will be the greater joy. Opportunities to serve in the B. Y. P. U. will come with the election of officers in many B. Y. P. U.'s. Opportunities to serve on some committee, opportunities to serve on the program. To each of these opportunities you must lend your closest attention if you are to make 1927 the best of all the years yet experienced. If we adopt the resolution to be more in keeping with the Master's will for us we will not neglect these chances to develop our talents. We enter the new year with hope.

First Church, Gulfport, Making Progress

A letter from S. A. Baker, Jr., President of the Senior B. Y. P. U. of First Church, Gulfport, tells of the progress the union is making and gives some interesting features of the work. One thing of interest is that every week there is a write-up of the B. Y. P. U. given to the paper; this write-up tells of the program in the union and invites all the young to attend the meeting. An added feature to their programs is that they have special music at each meeting. Another thing of interest is a fifteen minute song service at the beginning of the meeting. In this service new songs are learned as well as the old songs sung. They have for their motto, "You are a stranger here but once, the second time you come you are an old member". We are glad to have this good report from the First Church. We are all looking forward to visiting in that section about next AUGUST 6. That's when the Assembly is to be.

Christmas Plays

We have two Christmas plays and we will be glad to send you as many

copies of each as you may desire. One play for Juniors "Where Love Is" and one for Intermediates or Seniors "The Path of the Star".

Blue Mountain College B. Y. P. U.'s

Miss Eltelle McCool, the B. Y. P. U. Director of the Blue Mountain College B. Y. P. U.'s, sends in an interesting report of their six B. Y. P. U.'s. It is a report of one Sunday recently but is typical of each Sunday's work. The unions made an average grade this Sunday of 97 and the union that won the banner had a grade of 99½%. They have a ladder with seven rounds on it, one each for the six B. Y. P. U.'s and one for the Epworth League. The union making the best record has their name on the top round, and so on down. It is working splendidly and no union likes to be on the bottom round, so sometimes they have two hanging on the same round in the case of a tie. Miss Annabel Pace, the efficient Secretary, has a monthly meeting of all the Secretaries, and audits the books of each, a splendid suggestion to every General Secretary.

Blue Mountain Has Study Course

The local B. Y. P. U. of the Blue Mountain Church has just completed a Study Course with Miss Sallie Paine Morgan teaching the book. It was the best Study Course the union has had for some time. The interest was keen and the results very satisfactory. We look forward to receiving some good reports from this union now. Miss Lucie Hodges is their efficient President.

Our Calendar

Begin now to plan for making the B. Y. P. U. A-1 the first quarter of the new year. January is the starting time. Get a copy of the Standard of Excellence and read it to the B. Y. P. U. Have them adopt it as their goal. MAKE IT REAL.

Combined

We are combining our "Schedule of Activities" and our "B. Y. P. U. Calendar" and you will receive some time soon a copy of the 1927 schedule and calendar. If you want one and do not receive it write us and we will mail it to you.

Ripley Seniors 100% in Bible Reading

We are glad to report that on Sunday, November 28th, the Senior B. Y. P. U. of the Ripley Church was 100% in Bible Readings. Isn't that fine? And what we can do one week we can do every week, and what one B. Y. P. U. can do many other B. Y. P. U.'s can do. Thank you, Ripley, for setting the pace.

"Those who know Miss Cecelia

Durscherl of Muskogee, Okla., are especially interested in the announcement that she has been elected Junior B. Y. P. U. worker for Mississippi.

Miss Durscherl was at the W. M. U. Training School at Louisville, Kentucky, during the session of 1924.

She studied the next two years, 1925-26, at Mississippi Woman's College at Hattiesburg, and was president of that student body during her senior year. She was an able assistant in the religious work there.

This last semester she has been at the Southwestern Theological Seminary, Seminary Hill, Texas.

The work that she has done in the B. Y. P. U.'s wherever she has been located, and the special training that she has had along that line are assurance of the high grade of service that she will render."

SUNFLOWER

Bro. S. G. Pope, pastor at Moorhead, and who has been giving us one Sunday for a little more than a year, resigned his Sunflower pastorate the first Sunday in December, the Moorhead Church having called him for full time. While we rejoice with our sister church in this advanced step, we greatly regret to lose Bro. Pope.

During his pastorate here we have adopted the budget system of financing and find that it is the one way. We have absolutely no trouble meeting our local expenses and have more than doubled our contributions to missions and benevolences.

Bro. Pope held a 10-day meeting here in July, doing the preaching himself, at the request of the church. Bro. W. W. Grafton led the singing. There were ten additions to the church—one by baptism and nine by letter.

We have called Bro. Muse, of Shaw, to fill the vacancy caused by Bro. Pope's resignation.

A QUESTION AND SUGGESTION

I note with some interest in the Record since the session of the Baptist State Convention criticisms of the personnel and conduct of its proceedings.

I venture to ask the modest question, what was so terribly wrong with the Convention? It seems the main complaint is that the Vice-Presidents presided most of the time instead of the President. It must be remembered that the President was elected in his absence and without his knowledge, and had to be notified. What should the Convention have done, suspend till the President-elect arrived? No, that would have been a calamity, a violation of all prehistoric "custom", which some brethren would never get over. They did just what all sensible bodies do, especially Baptists, they put the first Vice-President in the chair and went on with the business. What else could they do?

When the President, Dr. J. P. Williams, arrived he presided with mas-

A Volume Historical BAPTIST BEGINNINGS IN EDUCATION

By W. J. McGLOTHLIN

\$1.75

Handsomely Bound

The celebration of the one hundredth anniversary of the founding of Furman University is the occasion for the appearance of this luminous volume from the pen of Furman's scholarly President. As the title indicates, it is more than a detailed history of the University; it is really the story of Baptist beginnings in the educational task. Reciting, as it does, the various stages through which Baptists have passed in the development of their educational institutions, it is not only interesting as a narrative of past achievements but profitable as a guide in the solution of present problems.

BAPTIST S. S. BOARD
Nashville, Tenn.

terful parliamentary skill, but when it was necessary for him to vacate the chair it fell to a Vice-President to preside, of course.

What is a Vice-President for if he is not to preside in the absence of the President? And didn't they preside about as well as some of us would who have never tried it? And, didn't they do nearly as well as some who have tried it?

My suggestion is that the good brethren who know just how it ought to be done begin now to fix to prepare to get ready for the presidency of the next Convention. I further suggest that they put only the "short-winded" on programs, that they cut out all stale and irreverent jokes, and call down all self-advertising orators, then see what they have got left! Now, as to requiring the employees of the Board to make speeches on their reports, "to give full account of their stewardship", and not be allowed to "select speakers and direct the consideration of their own work", I think would be a rather doubtful propriety for the following reasons: It would be returning to an "old custom", which some of the brethren seem to so dislike; and it would subject us to the same good speeches we have all been hearing, and almost committed to memory. I have heard some of them about eight times and can almost reproduce them.

I think we had a great Convention. Let's keep sweet and charitable, and speak of the many good things we had, for "sugar catches many more flies than vinegar".

—G. W. Riley,
Clinton, Miss.

We have seen no criticism of the presiding by vice-presidents.—Editor.

Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 9, 1927

R. A. Venable

The Standard of Christian Living —Luke 6:27-38.

Introduction:

1. The language of our lesson is generally believed to be taken from our Lord's Sermon on the Mount. Luke's account is much abridged, and has a different setting from that of Matthew. It would be well to read chapters five, six and seven of Matthew's gospel as a preparation to the study of the lesson. "That it is the same sermon as Matthew reports may be regarded as beyond discussion. How, while the same, they came to be so different, is a question not quite easy to answer." (Bruce.)

2. The approach to the words compassing the lesson are instructive and important. Verses 20-26. They easily fall into two divisions. Four Beatitudes (Verses 20-23) in which is shown the qualification necessary to entering the kingdom, and the happiness of those who possess them, and the misery of them who possess them not. Having laid down the conditions of entering the kingdom he proceeds to make known the principles which are controlling in the kingdom. An elaboration of these principles make up the main body of his discourse. It must be borne in mind that he is not dealing in precepts, or issuing commands, but he is discussing principles and their application in the spirit and action of his followers. His language is so keen, searching and paradoxical as to forbid their being regarded as precepts. Dr. Plummer, among the greatest of commentators of all time, says: "A state which endeavors to shape its policy to exact accordance with them would soon cease to exist; and if individuals acted in strict obedience to them society would be reduced to anarchy, violence, robbery and shameless exactions would be supreme. The inference is that they are not precepts, but illustrations of principles. They are in the form of rules; but as they cannot be kept as rules, we are compelled to look beyond the letter to the spirit which they embody. What is the spirit? Among other things this: that resistance of evil and refusal to part with our property, must never be a personal matter, so far as we are concerned, we must be willing to suffer still more and to surrender still more. It is right to withstand and even punish those who injure us; but in order to correct them and protect society; not because of any personal animus. It is right also to withhold our possessions from those, who without good reason ask for them; but in order to check idleness and effrontery; not because we are too fond of our possessions to part with them.

So far as our personal feeling goes, we ought to be ready to offer the other cheek, and give without desire of recovery whatever is demanded or taken from us. Love knows no limits, but those which love itself imposes. When love resists or refuses, it is because compliance would be a violation of love, not because it would involve loss or suffering. (C, on Luke in loco.) When reduced to its last analysis, the principles regulative of the temper and conduct of the members of the kingdom are rooted back in God himself, whose essence is love and whose benevolent activities throughout the universe are an exhibition of the laws which must regulate the spirit and conduct of his moral intelligences everywhere.

1. The law of love is enforced in a five-fold way, both in its active and its passive form. "But, I say unto you that hear, Love your enemies, do good to them that hate you. Bless them that curse you, pray for them that despitefully use you." (Verses 27-28.) The law of love is fundamental in the kingdom of heaven. Here it is presented as an active principle coming to full exercise under the most unpromising and uninviting conditions. The possibility of the exercise of love here set forth came to full exhibition in the life and work of Jesus, who harbored no hatred, cherished no malice, doing good to all, and forgiving those who sought to destroy his life. Jesus in his teaching and in all his personal relations with men freed the principle from all limitations and shows that love of our enemies is fundamental in the kingdom of heaven.

2. Love, in its passive form, comes in for recognition and enforcement. "To him that smiteth thee on the one cheek offer also the other; and from him that taketh thy cloak withhold not thy coat also. Give to everyone that asketh thee; and of him that taketh away thy goods ask them not again." (Verses 29-30.) Here we have paradox in its most striking form, so sharp, so searching that it leaves its impress upon the memory and consciences of men for all time. No personal indignity nor loss of property justifies the spirit of retaliation nor revenge. "The general principle underlying the four commands in verses 29-30 is that love or charity is not to stop, because human patience may be exhausted, it is to be as infinite in its self-denial as God is. Love is to know no limits, save those that love imposess." (Lindsay.) The lesson enforced in these verses may seem to lie wholly in the realm of the ideal too high for us. We may seek to reach them by constant endeavor. The sailor never reaches the north star, but by its guidance he reaches the haven to which he steers his vessel.

3. In the following verses, 31-35,

we have a general summing up of the foregoing principles, and the extent of their application, in personal detail. "And as you would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? For even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? For even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much." (Verses 31-34.) The positive form in which our Lord puts his statements as to our treatment of others is in striking contrast to the negative precepts taught by the Rabbis and pagan teachers of ancient times. The interested affections of men have little value if any in the kingdom. The love which embraces enemies as well as friends is disinterested and is not induced by the loveliness of the objects upon whom it is bestowed, but, like God's love, pours forth of its own impulsion in multiplied forms of beneficent and benevolent activities. It embraces the repulsive and the repellant in the sweep of its activities and seeks to lift all to the highest level, moral and spiritual well being. This divine love refuses to be beaten back and defeated by the perversities of men. It scorns the selfish commercial spirit which seeks to reduce it to a means of gaining some selfish, worldly end.

4. Jesus reaches the climax in his enforcement of the principles of Christian temper and conduct towards others, and especially of those who mistreat and injure us, in that he relates the love of his followers to that of the Father whose children they are. "But love your enemies and do them good and lend, never despairing, and your reward shall be great, and ye shall be sons of the Most High. For he is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful. And judge not and ye shall not be judged, and condemn not, and ye shall not be condemned; release and ye shall be released. Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again." (Verses 35-38.) Such another piling up of words descriptive of the spirit and conduct of believers in their relations to men, under all the conditions of life. His words are so searching and comprehensive in their scope that none are left out of count, they are so penetrating that no feeling nor purpose nor manner of treatment or others escape his scrutiny, his censure or his approval. The merciless, the censorious, and the seeker of selfish gain, one who counts the emoluments accruing to himself as a compensation for any seeming generosity, all alike, are eliminated from among the children of the Most High. A failure to evince the spirit of the All Loving Father who is gracious in his mercy and abundant in his forgiveness. All these excel-

lencies first come to expression in the All Loving Heart of the Father. They are transmitted to his children and are the unmistakable marks of the members of the divine family.

WILL OR WON'T

Our attention has been attracted by the information given on the inside of the front cover of the Sunday School Builder of November. We have not been able to dismiss from our thinking the chart given in the form of a map of the seventeen states which comprise the Southern Baptist Convention. It has to do with the Sunday Schools of the South (Baptist) as to the number in each state and the number of standard schools within that number. We have arranged the following chart and ask each Superintendent if in the year 1927 he will allow this percentage to remain unchanged. He will do one or the other, either WILL OR WON'T.

State	Number of Sunday Schools	Number of Standard Schools	Percentage of Standard Schools
Ala.	2000	18	.90
Ark.	975	10	1.02
Fla.	623	9	1.44
Ga.	2192	26	1.18
Ill.	480	2	.41
Ky.	1640	65	3.35
La.	549	71	12.93
Md.	100	3	3.00
Miss.	1239	19	1.54
Mo.	1506	22	1.48
New Mex.	96	4	4.16
N. C.	2181	108	4.95
Okla.	771	21	2.72
S. C.	1130	43	3.80
Tenn.	1519	14	.92
Texas	2834	115	4.05
Va.	1096	18	1.64
Total of schools.....			20,932
Total of Standard schools.....			568
Percentage of Standard schools.....			2.71%

The late Dr. J. B. Gambrell said: "I knew a man, personally, who had been bed-ridden for many months. He could not stand on his feet. He was impotent in his legs. But this man was mortally afraid of snakes. A snake fell on him from a beam above him, as he lay in bed and his fear overcame his mental inability. Before he could think of his inability he was dancing a snake dance. He was cured from that minute."

Again from the same author we quote: "I have known brethren to say, 'I am not able to give anything to missions,' but each one could immediately give a whole beef for a barbecue, and then would come back to church and sing, 'Religion is the Chief Concern of Mortals Here Below.' Inability is altogether in the will."

What say you, Sunday Schools? Will you "will or won't" organize?
—J. H. Gunn.

Any church without a pastor desiring to get in touch with a good man and a good preacher who is at present available may write to Pastor N. G. Hickman, Sardis, Miss., for his name and address.

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Number of Standard Schools	Percentage of Standard Schools
18	.90
10	1.02
9	1.44
26	1.18
2	.41
65	3.35
71	12.93
3	3.00
19	1.54
22	1.48
4	4.16
108	4.95
21	2.72
43	3.80
14	.92
115	4.05
18	1.64
	20,932
schools.....	568
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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

A home is more than just a house
and a family's not just folks.

"Mamma's Don't Run Away"

If the father's place in the home is very small, as a busy man recently remarked, then perhaps that is the answer to the question, "What is the matter with the American home today?"

A group of children were playing "Mamma and Papa". Small Jim said, "I want to have some fun too". Another scornfully said to him, "Aw naw, you can't play. You're the papa."

"Well, I git tired jes' readin' the paper all the time", replied Jim. Have we made father read the paper too much and not let him play enough? We hope to discuss that later when we prove by the Scripture, that it is the father's business to bring up the children. When all this group of children had gone to play elsewhere except a little girl of three and a big boy four, the boy said, "Let's play Mamma and Papa, an' play like we ain't got no papa an' you be the mamma an' play like I'm your little boy an' I'll run away an' you come get me an' whip me." "Naw I wanna run away. I wanna run away", small Rose began to wail. Whereupon Ben from the superior wisdom of his years replied disgustedly, "Aw, Mammass don't run away". And they don't. They stay by and stand by—they never give up, they never despair, they "don't run away". Through the great overmastering passion, mother love, they do things otherwise impossible. They accomplish great things in various ways, by punishment, prayer, and patience with persistence through all and in all.

When Dr. Barker gave that splendid address, for which we continuously thank the Rotary Club, before a group of Mississippi mothers and daughters, what was the first essential for daughter, after being well born? Teach her to obey. This is the foundation of civilization—the foundation of the home, the school, the government. In days gone by a "speech" often spoken on Friday afternoon, was, "The Boy Who Minds His Mother". One stanza was something like this,

"There are many slips and failures
In this world we're living in.

Those who start with prospects
fairest

Off' are overcome with sin;
So remember her who taught you,
Think of her when'er you can,
For the boy who minds his mother
Seldom makes a wicked man."

When Gypsy Smith came to Jackson to hold the great revival, what in his first sermon did he say was absolutely essential to success?

Obedience and allegiance to a Higher Power.

Whatever the methods used all successful mothers of whom we've known, have some form of punishment to teach children obedience. We recommend no special form and bar no reasonable methods—the dark closet is unreasonable. The earlier we begin the less strenuous need be the methods. Not long since an anxious young mother said to a more experienced one, "My little girl is three years old now. When do you think I should begin teaching her to obey?" To which the elder replied, "Three years ago, my dear".

In a popular magazine a few years ago was the story of a modest little mother, who on a trip to a nearby city, heard an expert lecture on child training. The lecturer was a charming woman and made the method of moral suasion and direction of desires sound very wonderful. The little mother came back home and tried this method on her children, with distressing results. Sometime later the famous lecturer came to her town, and after her address asked if anyone had anything to say. One grandmother told of her experience in pioneer days and the way children were disciplined. She said, "The children worked hard, and studied hard and played hard, when there was time left over; and when they disobeyed they were punished. Some way I never looked upon punishment as breaking the self-reliance of a child. I thought of it as our first lesson in law and order and justice." When she was asked by the lecturer if the children turned out well she replied: "Yes, I can say honestly that they're real good boys. Eddie now, he's a lawyer. Samuel's on the old home place and got the best equipped farm for miles around. Joey's pastor of one of the largest churches in Minneapolis. Johnnie's on the faculty of the State University. He's studied at Oxford and written some text books. Davy's on the staff of one of the Chicago hospitals. He specializes in orthopedic surgery. And Bobbie, the rascaliest one of all, Bobbie's the new governor of the state where he was paddled."

When the meeting adjourned the young mother rushed to her and said, "Good for you". She invited the lecturer to visit her home before leaving town, then hurried home without waiting for punch and wafers. She walked as one called to a great task. As she drew nearer she saw her boys lolling under an apple tree. They were still dirty, tangled of hair, and engaged in that most pernicious mischief-engendering occupation of boyhood—doing nothing. She changed to gingham dress and then said cheerfully, "Boys, get in your stove-wood and

cut your grass". "No, I don't wanta, Nick's gotta. 'Taint my business." "Well, you crazy Ike—" "Boys, will you start this minute?" "No, Nick's the one." "No, siree! I ain't Craigs—" With the same hands that had rocked the cradle and ruled their baby world, she took them by the backs of their collars and by a strategic move held them tightly as she marched them to the woodshed.

The lecturer had said that punishment made children angry. Right she was. They were madder than hatters and wet hens. They bumped their heads and fought and kicked and said saucy things, but this educated, well read mother soliloquized as she worked: "I'm not a cruel monster, I'm a sensible mother. I'm not angry, but I'm in earnest, and I'm not lazy, I'm the spirit of Eve and Sarah and Rebecca. I'm Columbus' mother and John Wesley's and Charles Spurgeon's, I'm a Pilgrim mother, I'm Law and Order and Justice."

At the conclusion of the extemporaneous program Nick had his arms about her and Craig was sobbing quietly in a corner, and the mother was near to tears herself. "Now, boys, get your wood and cut your grass." And "abracadabra" 'twas done almost as quickly as said. The grass was raked, then "anything more, mother?"

Then off to the bathroom—clean boys, clean clothes, combed hair, the result. Josephine in the house caught some of the same obedient spirit and the table was set and all other duties quickly attended to.

In the evening the lecturer came in with a neighbor. She remarked on the grandmother and her quaint little speech of the afternoon. "And your own lovely family, your children are charming. What methods are you employing?" And they were charming, all playing catch in the side yard. The fond mother looked at them, and said, "I make it a point to choose the best from various systems, so I rather expect it would be called an eclectic method."

SAD ON CHRISTMAS DAY

This is Christmas Day and every one should be glad, happy and merry, but a few of the lay members of our church here are sad and in mourning about the condition of our church here. For nearly four years now our church has been losing ground. I fear that the clergy in the Protestant churches are going to steer it on the rocks if they don't improve their methods and tactics and deal fair with God and man. I hear it said all over our country now that more than 50% of our pastors are absolutely laying down on the job. That they are called at a handsome salary and they get on the work and sit on the stool of do-nothing, never get acquainted with half their members, never visit anybody in distress or trouble, never visit the schools or lodges, don't mingle with the people, act more like a Catholic priest than a pastor; then fuss about their pay if it comes up one day late and every time they get into the pulpit they bemean and

criticize their members. Now I am sure that the churches of our territory are willing and do pay above an average salary to their preachers in comparison to all other salaried men. Say railroad men, clerks, bank cashiers, plantation managers, saw mill foremen, doctors, etc. However, we are not kicking on what we pay, but we do want a day's work for a day's pay. I used to see preachers use energy, forethought, tact, good judgment, hard work every day just like men do in every walk of life so as to be able to lead people to Christ and build up the church and keep it in step and up with other business enterprises. For we know that no business can progress unless the manager or leader puts his life into the business and make it go. Keen competition drives other managers in other lines to work hard and keep up. But the church of our Lord and Master is getting filled up with preachers that go into it for the money and nothing else; therefore they don't see that the devil is their competitor but a coworker.

Now we know that the priests led Israel astray every time for over a thousand years and we know that the priests are what ruined the Catholic church. We know that the religious leaders have brought more misery in this world than everything else put together, and we are all in hopes that this time that after spending so much money to build schools to educate our clergy in the right direction that we could raise up a bunch of men that would keep us off the rocks. I tell you this day of idleness, automobiling, dressing up and loafing around and getting big money easy and not paying the price for it has gotten into the clergy, I believe, more than any other class of workers. Now there has not been a single conversion in our church in nearly four years and our church pews empty every Sunday and we paying our pastors over \$200.00 per month. It is not only in the Baptist Church

(Continued from page 13)



Every Morning USE Bostonian Shoe Cream

—brings back the newness to all kinds and colors of fancy Footwear. Works beautifully on patent leather. Specially made cleaners for WHITE KID, SUEDE, GOLD and SILVER, etc.

Be Sure to Ask For Whittemore's Shoe Polishes

Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 9, 1927

R. A. Venable

The Standard of Christian Living
—Luke 6:27-38

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2. Love, in its passive form, comes in for recognition and enforcement. "To him that smiteth thee on the one cheek offer also the other; and from him that taketh thy cloak withhold not thy coat also. Give to everyone that asketh thee; and of him that taketh away thy goods ask them not again." (Verses 29-30.) Here we have paradox in its most striking form, so sharp, so searching that it leaves its impress upon the memory and consciences of men for all time. No personal indignity nor loss of property justifies the spirit of retaliation nor revenge. "The general principle underlying the four commands in verses 29-30 is that love or charity is not to stop, because human patience may be exhausted, it is to be as infinite in its self-denial as God is. Love is to know no limits, save those that love cannot possess." (Lindsay.) The lesson enforced in these verses may seem to lie wholly in the realm of the ideal too high for us. We may seek to reach them by constant endeavor. The sailor never reaches the north star, but by its guidance he reaches the haven to which he steers his vessel.

3. In the following verses, 31-35,

we have a general summing up of the foregoing principles, and the extent of their application, in personal detail. "And as you would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? For even sinners, love those that love them. And if ye do good to them that do good to you, what thank have ye? For even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much." (Verses 31-34.) The positive form in which our Lord puts his statements as to our treatment of others is in striking contrast to the negative precepts taught by the Rabbis and pagan teachers of ancient times. The interested affections of men have little value if any in the kingdom. The love which embraces enemies as well as friends is disinterested and is not induced by the loveliness of the objects upon whom it is bestowed, but, like God's love, pours forth of its own impulsion in multiplied forms of beneficent and benevolent activities. It embraces the repulsive and the repellant in the sweep of its activities and seeks to lift all to the highest level, moral and spiritual well being. This divine love refuses to be beaten back and defeated by the perversities of men. It scorns the selfish commercial spirit which seeks to reduce it to a means of gaining some selfish, worldly end.

4. Jesus reaches the climax in his enforcement of the principles of Christian temper and conduct towards others, and especially of those who mistreat and injure us, in that he relates the love of his followers to that of the Father whose children they are. "But love your enemies and do them good and lend, never despairing, and your reward shall be great, and ye shall be sons of the Most High. For he is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful. And judge not and ye shall not be judged, and condemn not, and ye shall not be condemned; release and ye shall be released. Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again." (Verses 35-38.) Such another piling up of words descriptive of the spirit and conduct of believers in their relations to men, under all the conditions of life. His words are so searching and comprehensive in their scope that none are left out of count, they are so penetrating that no feeling nor purpose nor manner of treatment or others escape his scrutiny, his censure or his approval. The merciless, the censorious, and the seeker of selfish gain, one who counts the emoluments accruing to himself as a compensation for any seeming generosity, all alike, are eliminated from among the children of the Most High. A failure to evince the spirit of the All Loving Father who is gracious in his mercy and abundant in his forgiveness. All these excel-

lencies first come to expression in the All Loving Heart of the Father. They are transmitted to his children and are the unmistakable marks of the members of the divine family.

WILL OR WON'T

Our attention has been attracted by the information given on the inside of the front cover of the Sunday School Builder of November. We have not been able to dismiss from our thinking the chart given in the form of a map of the seventeen states which comprise the Southern Baptist Convention. It has to do with the Sunday Schools of the South (Baptist) as to the number in each state and the number of standard schools within that number. We have arranged the following chart and ask each Superintendent if in the year 1927 he will allow this percentage to remain unchanged. He will do one or the other, either WILL OR WON'T.

State	Number of Sunday Schools	Number of Standard Schools	Percentage of Standard Schools
Ala.	2000	18	.90
Ark.	975	10	1.02
Fla.	623	9	1.44
Ga.	2192	26	1.18
Ill.	430	2	.41
Ky.	1640	65	3.35
La.	549	71	12.93
Md.	100	3	3.00
Miss.	1239	19	1.54
Mo.	1506	22	1.48
New Mex.	96	4	4.16
N. C.	2181	108	4.95
Okla.	771	21	2.72
S. C.	1130	43	3.80
Tenn.	1519	14	.92
Texas	2834	115	4.05
Va.	1096	18	1.64
Total of schools.....		20,932	
Total of Standard schools.....		568	
Percentage of Standard schools.....			2.71%

The late Dr. J. B. Gambrell said: "I knew a man, personally, who had been bed-ridden for many months. He could not stand on his feet. He was impotent in his legs. But this man was mortally afraid of snakes. A snake fell on him from a beam above him, as he lay in bed and his fear overcame his mental inability. Before he could think of his inability he was dancing a snake dance. He was cured from that minute."

Again from the same author we quote: "I have known brethren to say, 'I am not able to give anything to missions,' but each one could immediately give a whole beef for a barbecue, and then would come back to church and sing, 'Religion is the Chief Concern of Mortals Here Below.' Inability is altogether in the will."

What say you, Sunday Schools? Will you "will or won't" organize?
—J. H. Gunn.

Any church without a pastor desiring to get in touch with a good man and a good preacher who is at present available may write to Pastor N. G. Hickman, Sardis, Miss., for his name and address.

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Number of Standard Schools	Percentage of Standard Schools
18	.90
10	1.02
9	1.44
26	1.18
2	.41
65	3.35
71	12.93
3	3.00
19	1.54
22	1.48
4	4.16
108	4.95
21	2.72
43	3.80
14	.92
115	4.05
18	1.64
20,932	
schools.....	568
standard	2.71%

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

A home is more than just a house
and a family's not just folks.

"Mamma's Don't Run Away"

If the father's place in the home is very small, as a busy*man recently remarked, then perhaps that is the answer to the question, "What is the matter with the American home today?"

A group of children were playing "Mamma and Papa". Small Jim said, "I want to have some fun too". Another scornfully said to him, "Aw naw, you can't play. You're the papa."

"Well, I git tired jes' readin' the paper all the time", replied Jim. Have we made father read the paper too much and not let him play enough? We hope to discuss that later when we prove by the Scripture that it is the father's business to bring up the children. When all this group of children had gone to play elsewhere except a little girl of three and a big boy four, the boy said, "Let's play Mamma and Papa, an' play like we ain't got no papa an' you be the mamma an' play like I'm your little boy an' I'll run away an' you come get me an' whip me." "Naw I wanna run away. I wanna run away", small Rose began to wail. Whereupon Ben from the superior wisdom of his years replied disgustedly, "Aw, Mammass don't run away". And they don't. They stay by and stand by—they never give up, they never despair, they "don't run away". Through the great overmastering passion, mother love, they do things otherwise impossible. They accomplish great things in various ways, by punishment, prayer, and patience with persistence through all and in all.

When Dr. Barker gave that splendid address, for which we continuously thank the Rotary Club, before a group of Mississippi mothers and daughters, what was the first essential for daughter, after being well born? Teach her to obey. This is the foundation of civilization—the foundation of the home, the school, the government. In days gone by a "speech" often spoken on Friday afternoon, was, "The Boy Who Minds His Mother". One stanza was something like this,

"There are many slips and failures
In this world we're living in.
Those who start with prospects
fairest

Of't are overcome with sin;
So remember her who taught you,
Think of her when'er you can,
For the boy who minds his mother
Seldom makes a wicked man."

When Gypsy Smith came to Jackson to hold the great revival, what in his first sermon did he say was absolutely essential to success?

Obedience and allegiance to a Higher Power.

Whatever the methods used all successful mothers of whom we've known, have some form of punishment to teach children obedience. We recommend no special form and bar no reasonable methods—the dark closet is unreasonable. The earlier we begin the less strenuous need be the methods. Not long since an anxious young mother said to a more experienced one, "My little girl is three years old now. When do you think I should begin teaching her to obey?" To which the elder replied, "Three years ago, my dear".

In a popular magazine a few years ago was the story of a modest little mother, who on a trip to a nearby city, heard an expert lecture on child training. The lecturer was a charming woman and made the method of moral suasion and direction of desires sound very wonderful. The little mother came back home and tried this method on her children, with distressing results. Sometime later the famous lecturer came to her town, and after her address asked if anyone had anything to say. One grandmother told of her experience in pioneer days and the way children were disciplined. She said, "The children worked hard, and studied hard and played hard, when there was time left over; and when they disobeyed they were punished. Some way I never looked upon punishment as breaking the self-reliance of a child. I thought of it as our first lesson in law and order and justice." When she was asked by the lecturer if the children turned out well she replied: "Yes, I can say honestly that they're real good boys. Eddie now, he's a lawyer. Samuel's on the old home place and got the best equipped farm for miles around. Joey's pastor of one of the largest churches in Minneapolis. Johnnie's on the faculty of the State University. He's studied at Oxford and written some text books. Davy's on the staff of one of the Chicago hospitals. He specializes in orthopedic surgery. And Bobbie, the rascaliest one of all, Bobbie's the new governor of the state where he was paddled."

When the meeting adjourned the young mother rushed to her and said, "Good for you". She invited the lecturer to visit her home before leaving town, then hurried home without waiting for punch and wafers. She walked as one called to a great task. As she drew nearer she saw her boys lolling under an apple tree. They were still dirty, tangled of hair, and engaged in that most pernicious mischief-engendering occupation of boyhood—doing nothing. She changed to gingham dress and then said cheerfully, "Boys, get in your stove-wood and

cut your grass". "No, I don't wanta, Nick's gotta. Taint my business." "Well, you crazy Ike—." "Boys, will you start this minute?" "No, Nick's the one." "No, siree! I ain't Craigs—." With the same hands that had rocked the cradle and ruled their baby world, she took them by the backs of their collars and by a strategic move held them tightly as she marched them to the woodshed.

The lecturer had said that punishment made children angry. Right she was. They were madder than hatters and wet hens. They bumped their heads and fought and kicked and said saucy things, but this educated, well read mother soliloquized as she worked: "I'm not a cruel monster, I'm a sensible mother. I'm not angry, but I'm in earnest, and I'm not lazy, I'm the spirit of Eve and Sarah and Rebecca. I'm Columbus' mother and John Wesley's and Charles Spurgeon's, I'm a Pilgrim mother, I'm Law and Order and Justice."

At the conclusion of the extemporaneous program Nick had his arms about her and Craig was sobbing quietly in a corner, and the mother was near to tears herself. "Now, boys, get your wood and cut your grass." And "abracadabra" 'twas done almost as quickly as said. The grass was raked, then "anything more, mother?"

Then off to the bathroom—clean boys, clean clothes, combed hair, the result. Josephine in the house caught some of the same obedient spirit and the table was set and all other duties quickly attended to.

In the evening the lecturer came in with a neighbor. She remarked on the grandmother and her quaint little speech of the afternoon. "And your own lovely family, your children are charming. What methods are you employing?" And they were charming, all playing catch in the side yard. The fond mother looked at them, and said, "I make it a point to choose the best from various systems, so I rather expect it would be called an eclectic method."

SAD ON CHRISTMAS DAY

This is Christmas Day and every one should be glad, happy and merry, but a few of the lay members of our church here are sad and in mourning about the condition of our church here. For nearly four years now our church has been losing ground. I fear that the clergy in the Protestant churches are going to steer it on the rocks if they don't improve their methods and tactics and deal fair with God and man. I hear it said all over our country now that more than 50% of our pastors are absolutely laying down on the job. That they are called at a handsome salary and they get on the work and sit on the stool of do-nothing, never get acquainted with half their members, never visit anybody in distress or trouble, never visit the schools or lodges, don't mingle with the people, act more like a Catholic priest than a pastor; then fuss about their pay if it comes up one day late and every time they get into the pulpit they bemean and

criticize their members. Now I am sure that the churches of our territory are willing and do pay above an average salary to their preachers in comparison to all other salaried men. Say railroad men, clerks, bank cashiers, plantation managers, saw mill foremen, doctors, etc. However, we are not kicking on what we pay, but we do want a day's work for a day's pay. I used to see preachers use energy, forethought, tact, good judgment, hard work every day just like men do in every walk of life so as to be able to lead people to Christ and build up the church and keep it in step and up with other business enterprises. For we know that no business can progress unless the manager or leader puts his life into the business and make it go. Keen competition drives other managers in other lines to work hard and keep up. But the church of our Lord and Master is getting filled up with preachers that go into it for the money and nothing else; therefore they don't see that the devil is their competitor but a coworker.

Now we know that the priests led Israel astray every time for over a thousand years and we know that the priests are what ruined the Catholic church. We know that the religious leaders have brought more misery in this world than everything else put together, and we are all in hopes that this time, that after spending so much money to build schools to educate our clergy in the right direction that we could raise up a bunch of men that would keep us off the rocks. I tell you this day of idleness, automobiling, dressing up and loafing around and getting big money easy and not paying the price for it has gotten into the clergy, I believe, more than any other class of workers. Now there has not been a single conversion in our church in nearly four years and our church pews empty every Sunday and we paying our pastors over \$200.00 per month. It is not only in the Baptist Church

(Continued from page 13)



Bostonian Shoe Cream

—brings back the newness to all kinds and colors of fancy Footwear. Works beautifully on patent leather. Specially made cleaners for WHITE KID, SUEDE, GOLD and SILVER, etc.

Be Sure to Ask For
Whittemore's
Shoe Polishes

MINISTERIAL HAZARDS, ETC.

By William Lunsford, D.D.,
Corresponding Secretary

A good minister goes cheerfully about his work. What a willing and self-giving spirit he has. How readily he faces the issues and accepts the terms of his work. The hope of gain has nothing to do with his decision. Let it be remembered to his credit that the more closely he follows in the footsteps of his Master, the less likely is he to have anything at the end of the year. He is not allowed to make money outside of his calling. Disaster usually sweeps away the minister of the gospel who seeks personal fortune. And yet, notwithstanding, he cannot lose sight of the inevitable hazards that lie out before him.

Hazards

There is the hazard first of disability.

A minister may become disabled at any time. Many young men early become permanently disabled, while many die young. This Board is now aiding the widows of a number of young ministers who did not live to finish their seminary work. The majority of the women now receiving annuities as widows of deceased members of the Annuity Fund, are comparatively speaking, young women. Do not forget that. This then, is not an "Old Preachers' Board". It is for the young men as well as the old. Let's stop speaking of it as an "Old Preachers' Board" and call it by its right name.

How can a minister do his best, or be expected to do it, when just a little way ahead of him lies the hazard of premature disability, with its complete loss of income, to say nothing of the impending hazard of early death and the certain contingency of old age, knowing that in either event, he is leaving his wife and children without means of support. The minister who is anxious and heavy-hearted, facing such emergencies, is not to be blamed. He would be inhuman and unchristian if he were otherwise. Let us then awake to the fact that there is nothing so good for the preacher as to give him an optimistic outlook; nothing quite so bad for him as to make the same discouraging. Is he not as much entitled to freedom from anxiety with regard to the hazard of disability and the contingency of old age, as the man who rides the railroad engine? Now, the railroad companies are all providing against such contingencies for their men by an adequate pension system.

The Hazard of Old Age

Pastors, with rare exceptions, are unable to finance against the contingencies of old age. This becomes obvious when we consider: the long time that it takes to get ready for his work; the late beginning and early closing of his career; his relation to his church and to society, as a spiritual teacher whose motto has already been given to him by holy writ:—"This one thing I do"; the limitations placed on him by society, because of the nature of his calling, making it impossible for

him to be a money maker; the very arresting fact that the peak of his earning power is reached between the years of 45 and 50, and that what he has put aside from his earnings while ascending this peak is generally so drawn upon as he descends the other side, that by the time he reaches the bottom his savings have been exhausted.

Third Meagre Salaries

The meagre salaries paid to ministers are a matter of common knowledge. No young man goes into the ministry under any illusion that he will enrich himself. But, many a young man will hesitate when he contemplates trying to support a wife and family on the relatively small salary which he will receive. Let it be further said that while no true young man enters the ministry for the money, it would solve many doubts in his choosing this high calling if he could feel that he and his family would be provided for during the period of helplessness and old age.

To bring relief to our ministry, in the above contingencies, and to free their minds from apprehension with regard to the same, has ever been the task of The Relief and Annuity Board. So far, we have gotten on right well, but in the brief life of the Board the fact has been clearly demonstrated that our method of getting money is neither adequate nor reliable. The old method, however, as amended by the new Service Annuity Plan, should in time make the Board equal to every task laid upon it.

To make the new Service Annuity Plan go, the Board must have the cooperation of the pastors, first, and then the churches. Surely what the greatest denominational boards of the land are doing for their ministry, Southern Baptists can do for theirs. The old way of waiting for a man to grow old and then beg the denomination for money to take care of him, has gone forever. The new way of obtaining a part of his salary as he serves through the years, and investing the same at compound interest, will provide for him a retiring pension that cannot possibly be secured in any other way.

FLORIDA STATE CONVENTION

This body has just held its seventy-second session, at Lake City, on the northern border. Florida is a great Baptist state, having 100,000 members plus, a greater number than have all other denominations combined. Some 750 messengers came from the churches, these with visitors and local attendance filling the large new church to capacity. The convention appoints a year in advance important committees which report on the different departments of the work; this year they did it in a great way, showing gratifying progress along all lines.

The three theological seminaries of the South and the five general boards were represented by their strongest men, whose masterful speeches were enlightening and heartening. Our Baptist women of Florida are a great folk. The W. M. U. has, including the young folks,

15,857 members gathered into 1,033 societies, 174 having been organized this year. Their budget for 1926 was \$75,000, but they raised \$110,132.86. Miss Mallory was on hand from Birmingham and brought us some great messages. Our orphanage at Arcadia has 140 inmates, 38 of whom were baptized this year.

There are 850 Baptist churches in the state, of whose houses of worship 28 were damaged by the tornado in September, several being entirely destroyed. The members of one little church, though still in debt for their demolished new house, immediately took steps to rebuild and they began by taking a collection of \$80 for state missions. We have in the state 2,726 tithers and the number is constantly growing.

Our latest enterprise is the establishment of a Junior College, which we hope to open a year hence. For months our leaders have been maturing plans for a simultaneous evangelistic campaign and hope for a revival in every church in the state. Dr. Fuller, superintendent of the Home Board evangelistic force, is pushing the enterprise; the time set is March.

Dr. S. B. Rogers, our State Secretary, died in August. To succeed him Dr. C. M. Brittain was unanimously elected by the convention. He has been assistant secretary for years and is conversant with every detail of our state work. The enthusiasm, activity and growth of Florida Baptists have caught the eye of people even from afar. We enter the new year with alacrity and hope.

—J. G. Chastain.

Ybor Station, Tampa, Fla.

OUR BUDGET AND SPECIAL OFFERINGS

Ever since the Southern Baptist Convention adopted the budget, I have been wholly in sympathy with the plan and think it is the only sane way of financing our Kingdom work.

Some refuse to give through the budget because they say nobody else has the right to say where their money shall go.

Suppose there were seven children in our home, and from some cause they should become dependent on the people, would it be best for each one to give independently of the other, with the result that maybe one or two would be well clothed while the others got nothing, or would it be best for all to cooperate so that every one would get something?

Ordinarily, each child in the home gets the same care and consideration, but if one should happen to get crippled we would see that that one got special care.

Now, we have seven objects fostered by the denomination, each one equally worthy, which it is our duty to support, and it is impossible for us individually to give in a way so that each cause will receive according to its need. Hence, our budget committee, whose business it is to study the need of each object and divide our contributions accordingly,

but, now as one man has betrayed the trust the denomination placed in him, he has caused one of our children to become crippled, it is necessary that we give special care to this our Foreign Mission work.

'Am hoping that not only every church, but every individual will make a desperate effort to do something right away to relieve the situation.

The man who did this shameful and regrettable thing was not robbing us but robbing God, for this money had already been given to Him. There is not one of us who would not condemn such an act, and yet we who withhold the tithe are doing the same thing, although our conscience does not seem to condemn us. The reason we do this is because we are uninformed and the only way to get this information is to study our Bibles and read our denominational paper.

I make a special plea for Foreign Missions.

—A Reader, from Tangipahoa.



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STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
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BATCHOQUE, N. Y.
When washing hair always use Florence Shampoo

HOLY LAND
Personally Conducted Cruise, sailing July 12, 1927, visiting Greece, Turkey, Roumania, Syria, Palestine and Egypt. New York to New York, \$675 to \$875. Optional sailing June 25th.
A Fine Christian Cruise
European extension, visiting Italy, Switzerland, France, Belgium and England, \$355 additional. Other Summer European tours.
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6% Bonds
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J. M. Hartfield, President.
O. B. Taylor, Vice-President.

East Mississippi Department

By R. L. Breland

The Old Songs

It was an ideal Sunday afternoon in May. All nature was striving together to give to the world the most perfect day that mortal eyes ever beheld. I was in a sad yet reminiscent state of mind, for wife was away in the hospital, the girls were not in, so I was alone with my thoughts and with God. The sun was nearing the horizon, shadows stretched their gaunt lengths out of sight into the far distant woodland. Many things were transpiring in my life to cause me to be in a pensive mood: wife's ill health and absence, my baby girl was graduating from the local high school and would soon leave the old home-nest for college, thus leaving the home to the parents alone; so I was ready for a vision of a happier day.

For awhile I read but soon grew tired of that, so I began to dream with my eyes open of the days far gone, of the scenes of the past that shall never return. Among the scenes which rose up before me were faces once familiar but now long gone out into the great eternity; voices long hushed I heard once more, and the touch of vanished hands were felt again. The passing moments as I viewed these past scenes were sad yet sweet. I lived over again my childhood, my boyhood, my young manhood and my more mature years. As these old familiar scenes trooped before my vision my loneliness became unbearable in silence.

In order to relieve the situation, I searched among some old relics to find, if possible, book or paper that would console me. In my search I found a copy of an old "Sacred Harp" song-book that was ours—wife's and mine—thirty or more years ago. I opened its pages and began to hum the old songs of former days. The very first song ran—

"Come ye that love the Lord
And let your joy be known, etc."

As I sang this old song I forgot my loneliness. I was no longer alone. All around me and on every side were the boys and girls, men and women of long gone days. And oh! such singing as burst in upon my ears, the echo of that long ago. The melody of those spirit-filled songs rolled up heavenward in mighty billows. The familiar faces of Banks, Gross, Chapman, Mowdy and even my dear old mother with hundreds of others were there; and how they make the welkin ring was a joy to my soul. Oh, brother, if you have never heard a real class in the old Harp sing as they used to sing you cannot begin to imagine what I am talking about.

"Heaven came down the earth to greet,

And glory crowned the mercy seat."

Song after song—"Pisgah", "To Die No More", "Morning", "The Golden Harp", "Ocean"—were sung in the old familiar way that none can imitate; in a manner and spirit that gave one a fore-gleam of heaven and made him long to be there. My deepest soul rejoiced in the midst of this great hour.

But it could not last. The sun sank behind the golden hills of the west. Some one entered the room and the spell was broken, the vision vanished, the voices were still; I was in the present again. But it left me thinking: Do we have such soul-stirring singing today as we had in the days of our fathers and mothers? There were soul, heart and gospel in the songs of that day, and many have been the times when I have heard shouting when nothing but singing was being carried on. There was soul in them, I tell you. Tears often flowed freely when the songs of the long ago were sung.

As I sat and meditated on these things,—listening I caught the familiar voice of my mother, long, long hushed on earth, as she sang her sick grandchild to sleep, night after night. The little girl had recently lost her mother and when night came she was crying for mother until way in the night. Mother would sing to her, and the song most often used by her and which still rings in my ears was the "Prodigal Son"—

"Afflictions, though they seem severe,
Are oft in mercy sent;
They checked the Prodigal's career,
And caused him to repent."

If I could attend one more old "Sacred Harp" singing and hear that choir sing the old songs as they once did as I remember well, it would be heaven below; but alas! that will never be. We have good songs and good singers today; doubtless many of the present day singers are far better qualified in the real essence of music, but somehow the soul is not there, the power is gone. Let me paraphrase for a moment: "Backward, turn backward, old time in your flight, and bring back the old choir and the old songs if for but one night."

Notes and Comments

The Baptist Church at Coffeeville is collecting good books for a Sunday School and B. Y. P. U. library. It will be located in one of the rooms of the new church and a librarian will have management of it.

Scobey Church was the first to send in a "Love Offering" of the churches of Yalobusha County. Rev. L. E. Roane is the pastor there.

The pastor was charged, filled and delighted with a splendid Christmas box from Oakland and a monster turkey gobbler and other things from Elam. It is encouraging to serve such splendid people.

I am informed that Eld. H. W. Shirley has accepted the call to the Drew Baptist Church and will go there the middle of January. This has not been verified personally.

My people at Coffeeville were delighted with the visit on the third Sunday of Rev. J. S. Deaton, our State Stewardship and Budget Secretary. He is doing much to get our people to see and adopt the Scriptural plan of finances.

The active pastors in Yalobusha County are J. G. Lott, L. E. Roane, J. M. Hendrix, C. T. Schmitz, A. B. Hill, H. L. Johnson and J. L. Reese. Brethren N. F. Metts, J. A. Blanton and S. H. Shepherd will be pastors of churches in the county next year, but live on the outside; and of course the writer is here, too, slightly active.

Last week I did not get the place in Lafayette where Pastor Reese will serve next year,—it is Paris; also it was Pastor C. M. Crossway who had resigned at Senatobia and gone to Oklahoma.

ANNOUNCEMENT

Please announce in your paper that I will devote all my time to evangelistic work in 1927. I am making up my schedule for the year and would like to have dates of meetings as early as possible. Those interested can reach me by addressing me 558 Caston St., McComb, Miss.

—Chas. C. Jones.

ORTHODOXY WITH VIM!

I have on my desk the Holiday Catalog gotten out by the Baptist Sunday School Board. It's a beautiful and helpful little pamphlet. I note on page 3, "Selected Sermons by the following 25 American preachers of influence". The third

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture motions. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher
Dept. 2F, Menon Bldg. Chicago, Ill.

CABBAGE PLANTS Frost Proof. Now ready. My sole business is supplying fine frost proof cabbage plants; have been shipping for 18 years all over the United States. Orders filled promptly for any quantity from 100 to a car load. Long experience assures lowest possible prices on quality plants. I guarantee all orders to arrive in good condition and full count or refund money. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by parcel post paid, 500 for \$1.25, 1,000 for \$2.25. By express collect, any quantity \$1.00 per 1,000. Order now.
F. D. FULWOOD, Box 137, Tifton, Ga.

preacher of influence mentioned is Harry Emerson Fosdick, the 8th, G. Campbell Morgan, the 13th, George W. Truett, and the 15th, Russell H. Conwell.

Why should Southern Baptists feel called upon to advertise Fosdick's books and proclaim him, as the third "American preacher of influence"?

Orthodoxy with a vim!

Consistency thou art a Jewell!

—G. W. Riley,
Clinton, Miss.

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Get Rid of These Ugly Spots
Safely and Surely and Have
a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG
AND DEPARTMENT STORES EVERYWHERE.

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At all drug stores. For sample write
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

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is within reach of your church, too! Imagine the rich, musical tones of Deagan Tower Chimes coming from the belfry of your church—a constant inspiration to worship; a golden voice eagerly awaited by multitudes every day. Write for plan. Standard Sets \$5,000 and up.
J. C. DEAGAN, Inc., 202 Deagan Building, Chicago, Ill.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Mississippi Baptist Hospital

CORNER N. STATE & MANSHIP

PHONE 4050

JACKSON, MISS.

This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons. Graduate Nurses in charge of all departments. Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

PROHIBITION

B. T. J. Bailey, D.D.

The general results of the November elections were decidedly favorable to the cause of prohibition. The New York election resulted in retiring from the United States Senate James W. Wadsworth, chief leader against the Eighteenth Amendment. In Maryland, Congressman Hill, as wet as the ocean, was relegated from the House of Representatives to the junk pile. In Illinois, James Brennan, apostle of the policies of Al Smith, was beaten for the United States Senate by Frank Smith, an avowed dry. In Missouri, the home of the notoriously wet James Reed, the effort to repeal the State enforcement law was beaten by a majority of over 200,000.

On Dec. 9th, when the treasury appropriation bill carrying approximately \$30,000,000 for the enforcement of the prohibition policy, a "rain" storm broke out in the House, when Representative Gallivan, Democrat, Massachusetts, "Gallivanted" considerably against Wayne B. Wheeler, saying in the course of his diatribe that he was opposed to giving "one single dime" for enforcement, and "I object to wasting money in feeding the jackals and turkey buzzards of prohibition". In this tirade he paid a very high compliment to Mr. Wheeler, when he said: "To get the prohibition alley-cat off the backs of so-called American citizens, I would compromise and vote a liberal pension to Wheeler, provided he was sent to Mexico or Russia". He keenly feels Wheeler's weight against himself. Many times has Mr. Wheeler given this distinguished personage "inward pain". On the 10th the bill was passed appropriating nearly \$30,000,000 for the prohibition cause. So this cause sweeps grandly on.

Chauncey M. Depew, for the last quarter of a century, a close observer and an acknowledged leader among men, says there will be no change in the Volstead laws, and his reason is—"Women". Not to disappoint his confidence and to carry out his prophecy, it will be necessary for our women to register and otherwise qualify as voters; study the policies and personnel of the situation; and then vote. If all our women will do these things, there will be a very remarkable improvement in the politics of the day. This is true because a very large majority of them will vote dry and straight. Upon this assumption, ministers and other good people urge women to vote. And upon this assumption, you never hear of the wets urging or advising women to vote. Since women have the privilege of voting, they have the responsibility of voting or not voting. It is their duty, as it is the duty of men.

The Sunday Schools of Arkansas are coming to the aid of the Arkansas Anti-Saloon League. A Sunday School will set apart a certain day, preferably a Sunday designated by the International Sunday School Lesson Committee as Temperance

Day, not only for the purpose of teaching the current facts about temperance and prohibition, but also for making an offering for the Anti-Saloon League. The League is an agency for carrying on the temperance work of the churches and Sunday Schools. This special day will be announced by each teacher to his or her class and by the Superintendent to the whole school on the Sunday preceding the special day. The teachers of each class and also the Superintendent will urge every member of the Sunday Schools to make a liberal offering on the special day to be turned over to the Mississippi Anti-Saloon League. Let all these announcements and requests be made perfectly clear and strong. Mark well that these are to be made on the Sunday before the Special day. When all the class collections are made and brought together, the Secretary of the Sunday School will remit them to Dr. T. J. Bailey, Superintendent of the League, Jackson, Miss.

OUR EDUCATIONAL NEEDS IN MISSISSIPPI

G. T. Howerton, Starkville, Miss.

We not only need to extend our opportunities for higher education, but we need to lay a reasonable TAX to support all our educational institutions—and this should include our Department of Health.

The most reasonable and just and equitable TAX we have ever laid is our gas tax for good roads. This is distinctively a purchases tax, and should be an example of what we can do for schools. There is one easy way—a reasonable and an equitable way—to get all the income we need in Mississippi, both for schools and for good roads and good health, and at the same time relieve our present burdened taxpayers—lay a purchases tax on the most reasonable items we can find. We are great purchasers in Mississippi. Our long song is "buy and buy". We buy hundreds of items we would be better off without. It would be a good economic lesson to teach us not to buy so freely. If we will lay a good, stiff purchases tax on a few score of the most non-essential items which we now purchase in great numbers it will be killing two birds with one stone—getting us an income to use in our state expenses and calling to our attention the things we now buy that we can easily do without. This kind of a tax—a purchases tax on non-essentials—will be a good educator—a school master to bring us to economy and thrift. Allow me to suggest to the gentlemen who are now candidates for Governor, and who are constructing their "platforms" to get in on, that the most vital question to discuss before the people is a reasonable purchases tax for the support of our schools and good health work—as well as all our eleemosynary institutions. Is there any man running for Governor who would advocate the repeal of our gas tax for good roads? I guess not. Is any one

"fussing and fuming" because he has to pay a purchases tax on gas? I think not. It would be hard to find a tax with as little to condemn it as our tax on gas. Well, just remember that this is a purchases tax on a necessity, and that a similar purchases tax can as easily be laid on a score of non-necessities for the support of our schools and you have a good plank in a good platform. I know of no subject on which the people need educating quite so much as on taxes. As now laid no man wants to pay his taxes—I mean just naturally longs for the day to come when he can have an opportunity to walk up and put his dollar in the state till. One reason for this is that our present system is about all wrong. We need to begin it all over, and lay taxes where taxes will do the most good and least harm. There is just one such place—a purchases tax on non-essentials. We are pretty safe if we follow Uncle Sam along the road of taxation. He has recognized at every turn of the road the value and equity of a purchases tax. "A tariff for revenue" has always been regarded as a just and equitable and righteous tax. This is just one form of a Purchases Tax.

Yes, we need to educate, and we need badly to educate our voters on the subject of taxation—on the equity and justice and value of a Purchases Tax.

McCOMB

By Hansford L. Simmons

Daniel Hughes was ordained to the full ministry of the Gospel at McComb First Baptist Church the evening of December 22, 1926. The council was composed of Revs. J. H. Lane, J. W. Mayfield, C. C. Jones, R. R. Jones, and Mack Jones. Rev. J. H. Lane stated that the candidate had stood a most satisfactory examination, and led in prayer for a useful career in the ministry for the young man. C. C. Jones, evangelist, with headquarters in McComb, preached the ordination sermon, with the subject, "An Ideal Preacher", based on the life of Paul. Rev. Mack Jones, pastor of Lucedale Baptist Church, led in prayer.

Dr. Mayfield expressed to the young minister the warmest wishes of the church. Formal laying on of hands by ministers and deacons followed. A special feature was singing by the choir of shop men from the Illinois Central shops, where young Hughes was employed prior to entering the ministry. These men made him up a purse. Leavell Aycock, ministerial student at Mississippi College, led the closing prayer.

Daniel Hughes is a native of Gillsburg, in Amite County. Last session he attended the Baptist Bible Institute at New Orleans. This year he is a student at Clarke College, Newton, Miss. He is supplying as pastor the church at Burnside. His earnest, consecrated spirit and efforts mark him as a useful under-shepherd in the kingdom work.

IN MEMORIAM

RESOLUTIONS

Whereas, Our Heavenly Father in His infinite wisdom saw fit to take from our midst on November twenty-fifth, nineteen hundred twenty-six, our beloved co-worker, Mrs. J. T. Arrington, and

Whereas, As our Home Department Leader she has served us for the past five years, faithful and untiring in her efforts, and her life has been an inspiration to us, and to the members of that organization, and

Whereas, As she leaves a large family who deeply feel the loss of such a mother and grandmother, be it

Resolved, That in honor, love and appreciation, we the members of the T. E. L. Class of Main Street Baptist Church, do hereby acknowledge our loss, and express to those loved ones our deepest sympathy in this hour of sorrow, and

Resolved second, That a copy of these resolutions be sent to the bereaved family, a copy be spread on the minutes of the T. E. L. Class and a copy be sent to the Baptist Record.

Mrs. Annie Bailey Cook
Mrs. J. A. Wall
Mrs. Norris J. Furr

MISS SALLIE JONES, AN APPRECIATION

R. A. Venable

Miss Sallie Jones fell on sleep on Nov. 20th, 1926. She was born and reared in Newton County. She came to Chunky when quite a young woman. She was among the first residents of that village, removing to that place with her family when the town had little else but a name. There she lived the rest of her life. She resided for a number of years in the home of her brother, who preceded her to the grave by several years. After his death she made her home with her relatives, J. H. Harris and wife. She passed away from earth in the seventy-ninth year of her age. The writer had known her for more than twenty years, and counts her among the first of the great and good women whom it has been his pleasure to know in the course of a long life. Miss Sallie joined the Methodist Church in the early years of her life, with which she held her membership until the day of her death. She was deeply devout, thoroughly sincere and profoundly reverent. Her religion was absolutely free from all empty pretense. She sought always to bring to expression in her words and deeds the spirit of her Lord and Savior, whom she trusted with the faith of a little child, whose will held the supremacy in her life, and whose example she sought to emulate. Her life was one of self-sacrifice, and her character was ornamented by those splendid excellencies of head and heart, which add strength and charm to the lives of those who live in the

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closest fellowship with Him, who came not to be served but to serve, and give his life a ransom for many. She had the admiration and love of all who knew her. Her life was a moral and spiritual asset to the community in which she lived and her presence was a benediction to all who chanced to meet her and the good fortune to know her. Absolutely free from all captious criticism, looking always for the best in others, however reprehensible their conduct and defective their character. Patience, forbearance, forgiveness and an unselfish promptness in sharing the burdens of those overtaken by evil fortune were among the outstanding excellencies of her life. The passing out of such a life is a positive and irreparable loss to any community and leaves a vacant place in the hearts of those who loved her best, which neither time nor tide, nor circumstances of life can ever fill.

Miss Sallie Jones had lived long and well. The tide of the passing years had swept away her loved ones, the friends of her youth, she had served her mission. She was tired and worn and her Lord said, "It is enough, weary one, come up higher". She answered his call.

Rev. C. J. Tullos

Another watchman fallen on Dec. 25, 1926. The Lord called to rest Rev. C. J. Tullos, being 83 years old. He was married when a young man to Miss Eliza Brown. They raised one son. Brother Tullos was one of our pioneer preachers, had no education, but loved the Lord and answered His call. His work was among country churches. He preached for more than 40 years. Was pastor at Goodwater Church when I was licensed to preach. He was a father to me in the ministry. Hundreds of people have been saved under his ministry. Eternity alone can reveal what this great man of God has done. On account of high water they could not get me word to attend his burial. He was buried at Goodwater Church. Services were conducted by Rev. E. C. Crawford. His wife had gone before him some 5 or 6 years.

—D. W. Moulder.

HOWELL

Edgar Howell, a young man of 21, member of the Forest Baptist Church since young boyhood, was accidentally killed while on duty with a log train near Forest on December 15. The funeral service was conducted next day at the home of his parents by Pastor G. S. Jenkins, assisted by this scribe.

While pastor at Forest, Edgar, then a mere boy, seemed most happy when he had the privilege of rendering service for me and mine. He impressed me then by his sincerity, his cheerful spirit of helpfulness, and his purity of life. So far as I can recall, no life has come under my observation that impressed me more forcibly for good than did his. He gave positive assurance by word of mouth, and conduct of life that his destiny is Heaven. The grief-

stricken father, mother and brother have the sympathy of a host of friends, and the assurance that his joy is being fulfilled in the land of the unsetting sun. Memories of Edgar will long be an inspiration to me.

—Owen Williams.

NOT READY FOR TRIAL (By Jennie N. Standifer)

Dávid Lawton, known as the Boy Preacher, was the youngest ordained Baptist minister in his state. He accepted a call as pastor of B— church with many misgivings, for the cultured congregation expected him to preach drawing sermons, lead the young people, and in some miraculous way bring about the erection of a much needed new church building. Few of the members were wealthy, and the most spiritually minded were decidedly poor. How to measure up to expectations was a puzzling problem for the young preacher. He organized young people's societies, worked, prayed and struggled over sermons, and while on pastoral visits sought to rouse the indifferent to an interest in the erecting the house of worship.

The old building had no Sunday school departments, no rooms for young people's meetings, and nothing but an old fashioned barn-like auditorium which shook crazily when any one walked down the aisles. The boys and girls had little money, but started a fund at the Boy Preacher's suggestion. It never grew to an amount that would make one payment on a lot in a convenient part of the town. There seemed no way to go forward, no way to prepare for growth and spiritual blessings which the community so much needed.

After one of the Boy Preacher's most uplifting, soul inspiring sermons,—an urgent plea for the church to begin this great work,—there was no response, and he went to his study discouraged. There was no one to consult, no one with whom he could have a heart to heart talk, and no one to whom he could go for advice. He fell on his knees and poured out his soul to God. He plead for the opening of a way to build the church, if it was the Father's will. At last there came the blessed assurance that his prayer would be answered. He knew not how, but that church was sure to be built.

Weeks passed and still all of David's efforts to awaken his congregation to a sense of their opportunity for a great service were met with indifference.

One Monday morning after his special daily prayer for the new church, his telephone rang, and a man's voice asked:

"Are you very busy this morning, Mr. Lawton?"

"No."

"Then will you come over to my house? I wish to speak to you privately. This is Judge Wade. You know where I live?"

"Yes. I will be with you in a short time."

When David Lawton rang the bell

at the Wade mansion, the gray-haired old Judge opened the door, and greeted him cordially said:

"Come back into this bed-room where there will be no intrusion."

For a few moments the two sat in silence. The Judge broke it by saying in an embarrassed way:

"I want to tell you that I want to join the church Sunday morning."

"I am delighted to hear it, Judge," replied David joyfully. Surely this was the expected answer to his prayer, for the old lawyer was very rich. "You wish to join by letter?"

"No, I am almost seventy and have never been a member of a church."

There came the temptation to close the interview by saying that he would be glad to welcome the Judge as a member of the B— church and ask no questions. The old man's character was spotless, and he was noted for his generous gifts to charity and all worthy causes, but I had often coveted my ample in liberal contributions would mean a speedy answer to his prayer. But was Judge a Christian? Should this man of learning and high standing be received like other members, and the question of his regeneration ignored? There was a brief inward struggle and the Boy Preacher asked:

"Have you ever been convicted of sin, repented and experienced a change of heart, Judge?"

"Something has made me different."

"What was it?"

"I read in a paper a few weeks ago the notice of the death of one of my class mates at Harvard University. The paper stated that there were only two of the class left, and it put me to wondering: who would be the next to go? If it should be me, I was not ready for trial! I got my wife's Bible—she read it until she died ten years ago, and it hasn't been opened since—and the first thing I read was the ten commandments. I have always prided myself on leading a pure, upright righteous life, although I was not a church member. As I read those commandments I knew that although I had kept them to the letter I had broken one of them in spirit. I had not set up an image to worship, but I had put money, position and my will before my Maker. I had never killed a fellow mortal, but I had hated many. I had not stolen or defrauded others. His influence and his ex-neighbors' possessions. My conscience told me I was guilty—guilty! I needed a remedy. I read the New Testament through that night, but I did not find peace. I began to pray, and I read that wonderful Book again, hoping to find light. And Boy Preacher—I stopped by to hear you preach last night. Your text was: "If you ask anything in my name I will do it." You made it plain that a sinner's part is to ask and God's part to do. I came home and read the Testament again, and I have taken Christ for my advocate. All unworthy though I am, I am trusting him for salvation. "He that cometh unto me I will in no wise cast out." I want to confess

I was a sinner before my fellow men and women, join the church and be baptized."

"Do you think being baptized is necessary to salvation, Judge?"

"No, son. According to the Book I must be saved before I can be baptized. It is an act of obedience."

"I am sure all will rejoice to receive you into the church, Judge."

"I will be at church without fail Sunday morning, and the Lord helping me I'll do my best to atone for cheating the Lord out of the biggest part of my life."

The Judge was received into the church the following Sunday, and baptized after the evening service. Not one word did the preacher say to the Judge in regard to the need of a church home where his people could go forward, but he prayed without ceasing. On Wednesday evening Judge Wade attended the prayer service and after the last song asked to make a statement.

"I notice, friends," he said; "that our church is not in keeping with other churches that are progressive. I want to give a lot in a central part of the town, and to begin the new building I will give ten thousand dollars, and more as needed."

"Let's sing 'Don't stop praying,'" cried the Boy Preacher, and after we get through thanking the Judge for his generosity we will keep on praying until—well we will never stop praying. This gift for our church came as an answer to prayer."

The splendid new church was built and its members became mighty powers for soul winning years before the old lawyer was called for trial before the great Judge of the Universe.

(Continued on page 18)

but in all the other Protestant churches around here. Now, Brother Gunter, I hope that you won't think that I am just grouchy and fussing with the preachers. But I just want to tell somebody that may be able to help adjust this great evil, and as you are our State Secretary and come in contact with all the good and bad preachers and I thought probably you could take the matter up with the good, earnest, God loving men of God, which I believe are in the majority among the clergy, and try to show the erring their error. We have no pastor and have not had for three or four months, and every one seems to be gun shy and all is consternation in our once fine, strong church.

I have written you this letter because it was on my heart and I hate so bad to see the church of our Lord go on the rocks steered by mean, grasping men until Christmas is sad to me. Much love to you from your brother,

—A Deacon.

A little girl at dinner table was given a dish of noodles. The mother noticed that she was eating nothing but the soup, leaving the noodles. She asked her why she did not eat the noodles, too.

Unconcernedly she answered, "Can't catch 'em."

EAST MOSS POINT REVIVAL

What is possibly the greatest revival meeting ever held in Moss Point has just closed, being held with the East Moss Point Baptist Church. The meeting began Nov. 21st and continued four weeks. Rev. W. W. Kyzar, and Rev. Joe Canzoneri, two of our Convention Board evangelists, led in the meeting. We have never seen a greater soul winning team than these two good men. We have never heard better preaching than Brother Kyzar did for the whole four weeks. With most preachers you will find a sermon once in a while that you cannot class as first class, but every one that he preached for the four weeks was as good as any one could expect even if they were looking for sample sermons. He preaches the gospel in a way that is different from the way we hear most men preach it; he is entirely uncompromising in his attitude toward sin, and no one needed a dictionary to tell what he was talking about when he talked. He condemns sin in every from, and calls things by their right names. But in his condemnation of sin he does not preach the least bit of salvation by reformation. He condemns sin and then holds up Jesus Christ as the remedy.

Brother Canzoneri sings the gospel "with the Spirit and understanding"; no better singer has ever come to this coast country than Brother Canzoneri, and no one has been more appreciated. During the meeting he told his conversion experience, which stirred the hearts of those who heard him.

These two men work together in a fine way for the glory of God. They both live close to the Lord in their every day life, and here I think is the great secret of the success they are having in their work.

As for the results of our meeting, of course some of the results will never be known this side of eternity. But as for the visible results they are many. Our people are greatly revived, a new determination has gripped the people and we are going into a new year's work to undertake to do greater things for the Lord than we have ever done. There were sixty-eight additions to the church, forty-three on a profession of faith, and twenty-five by letter, restoration and statement. At the close of the meeting the church adopted a budget for next year, and the Baptist Record goes into the budget. Our church had about twenty-tithers and there are enough new ones who have come in to bring the number up to about fifty. Our people are on the mountain top.

We had the large tent, and had seats packed in it, and it was made comfortable, and the only criticism of the tent in our community is that it was too small. People came from two adjoining counties and down in Alabama to the services.

We thank the Lord that our State Board has gone into the work of soul winning, and then we are especially thankful for these two workers. We trust that the executive board will in the near future

be able to put other workers in the field.

Brethren Kyzar and Canzoneri are to begin a meeting in Lucedale Jan. 9th running three weeks, and in Escatawpa Feb. 6th running two weeks.

—S. J. Rhodes, Pastor.

WHEN THE OLD MINISTER VISITED HIS UNCLE SOMETHING OVER FIFTY YEARS AGO

(By An Old Minister)

In the Summer of 1876, when the old minister was in his 23rd year, he went with a friend in a buggy a distance of about sixty miles to visit an old uncle. The section of country through which we went was undeveloped at that time. There were no railroads, and we passed through only one little country village. I don't recall that we passed a single church or school building on the way. There were only a few homes to be seen, and as a rule these were built of logs and covered with boards. There were vast forests of the finest timber, untouched by the lumberman's saw. Some years after that I saw a woman from that section of the country and asked her about the churches, and she said she knew of only two and that their names were "Lizzard Lipe" and "Lick The Skillet". I didn't ask her any more questions. However, when I arrived at my uncle's, I soon realized that I was in a splendid community. There was an academy building where a good school was taught by a capable teacher.

A protracted meeting began the day after our arrival, in which the writer took some part. The pastor was an aged, Godly man, but he seemed to have little humor in his make-up. One day while preaching on the subject of "Truth and Falsehood" he used the following fable. He said that Truth and Falsehood were going along together, and came to a clear, running stream, and decided to go in bathing. Falsehood came out first, put Truth's clothes on and slipped away. When Truth came out and found that his clothes were gone, he vowed he wouldn't wear a falsehood, so ever since then he has been called the naked truth.

After the meeting was over the young people of the community complimented the visiting preacher, who was not married at that time, by giving a picnic in his honor. Besides the eats we had speeches, songs, recitations, etc. There was a bachelor school-teacher present, who was called on to say something. He responded with what was then called a "recitation", but perhaps would now be called a "reading". He said: "I stood upon the ocean's shore, and with a slender reed I wrote upon the sand: 'Carrie, I love thee'. A wave came rolling by and blotted out the fair impression. Cruel wave! Treacherous sand! I'll trust thee no more; but I'll snatch one of Norway's tall pines, and dip it into Vesuvius, and write upon the burnished heavens: 'Carrie, I love

thee', and I'd like to see any little old wave wash that out."

Since that far distant time many changes have come to that section. Great railroad trunk lines have been built. Splendid cities have sprung up like magic. Magnificent churches of all denominations have been erected, excellent high schools and colleges have been established. The vast forests of magnificent pine timber have been greatly depleted, and a new generation is rapidly taking the place of the one that was there fifty years ago, "when the old minister went to see his uncle".

The question arises: "What will be the conditions, not only in that section, but throughout the length and breadth of our own beloved United States of America, when another fifty years shall have come and gone? The answer to this question lies largely with the people themselves. The Divine Word teaches that: "Blessed is the nation whose God is the Lord".

MEN'S BIBLE CLASS

Belzoni, Miss.

Along with every other department of the local Baptist Church, the Men's Bible Class is functioning well. Under the splendid leadership of this class much has been accomplished during the year just coming to a close. A new home has been erected, completely furnished, lighted and heated. The attendance has been splendid and varied activities of Class hundred per cent.

The Class is officered by following: T. D. Rice, Leader; N. W. Sumrall, Pres.; J. E. Lambert, 1st V.-P.; G. C. Jackson, 2nd V.-P.; T. E. Mortimer, 3rd V.-P.; E. L. Webb, Reporter; T. L. Gilmer, Secy. and Treas.; Sam T. Jones, Asst. Secy. and Treas., with following members: W. H. Day, J. L. Jackson, S. E. Robinson, W. J. Cheatham, H. V. Young, J. C. Perkins, L. G. North, C. E. Davis, R. F. Barham, A. R. Hutchens, S. I. Robinson, O. L. Clark, A. J. Horn, J. C. Chun, E. M. Fonville, W. J. Ellard, R. E. Adcock, Hays Jones, T. W. McDaniel, W. N. Avant, J. K. Seab, D. W. Evers, O. Grafton, T. H. Borders, C. D. Patton, Z. M. McCoy, L. Byhle, Irwin Demard, A. F. Rush, L. Bates, Boone Bufkin, P. O. Gibson, A. H. Foster, W. N. Freeman, M. D. Alexander, R. M. Clark, R. A. Tribble, R. F. Porter, C. E. Ray, J. A. Anderson, T. Bridges, J. F. Bridges and H. H. Bufkin.

From this number T. L. Gilmer is Mayor, T. D. Rice, County Superin-

tendent of Education, T. E. Mortimer past President State Sunday School Association.

—R. A. Tribble.

The Wicker Tours, of Richmond, Virginia, announce another Christian Cruise for the summer of 1927; also a number of European tours. They are making a specialty of the annual Christian Cruise, which has proven such a success in the years gone by. Patrons of former years give the highest testimonials to the value of their tour to Bible Lands. Their advertisement appears in this issue.

IN MEMORIAM

The widow of Rev. H. C. Taylor, after a long and severe spell of suffering, quietly passed into the bright beyond this afternoon in the home of her devoted daughter, Miss Mamie Taylor.

Sister Taylor was in her 75th year, and survived her husband by seven years. She was a faithful member of Union Baptist Church. She died as she had lived, trusting in Jesus whom she loved and whom she served. She leaves two daughters, Miss Mamie Taylor and Mrs. W. P. Gordon, and two half sisters and one half brother, and a host of friends to mourn her departure.

May the Lord comfort the bereaved and may they be cheered by the thought that their loss is her eternal gain.

By her friend,

—L. E. Lightsey.

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L. E. Lightsey.

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Memphis, Tennessee

January 18, 19, 20, 21, 1927

Promoted by the Baptist Sunday School Board

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In order to secure the Reduced Rate (one fare and half for round trip) you must get your Identification Certificate from your State Sunday School Secretary or from the Baptist Sunday School Board, Nashville.

HOTEL RESERVATIONS — HOMES

Homes, including breakfast, per day, \$1.50. Hotel Rates vary. Memphis has over 2,500 first-class hotel rooms. Write for rates and reservation to Mr. S. Carroll White, Bickford Station, Memphis.

DIVISIONAL CONFERENCES

In addition to the General Conferences there will be separate conferences on every phase of Sunday School work under the leadership of men and women who have actually solved their problems.

UNPRECEDENTED UNDERTAKING

Never before in the history of Southern Baptists has such a conference been undertaken. Its greatest influence for good will reach those schools represented. There should be representatives from Every School, from Every Department and from Every Class.

Meet the Multitudes in Memphis

Help Your State Go Over Your Quota

For Speakers and General Program See Other Pages of This Issue



Homer L. Grice



P. E. Burroughs



Lilian S. Forbes



Arthur Flake



Wm. P. Phillips



Virginia Lee

State Quotas:

Ala.	200
Ark.	300
Fla.	100
Ga.	300
Ill.	100
Ky.	200
La.	200
Md.	25
Miss.	300
Mo.	200
N. Mex. ...	50
N. C.	150
Okla.	150
S. C.	100
Tenn.	400
Texas	500
Va.	150
D. C.	10
Miscel.	65

Total ... 3,500

Banners Awarded

- 1—Largest State Delegation
- 2—State Totaling Largest Mileage
- 3—Largest Registration from City or Community
- 4—Largest Registration from one Sunday School
- 5—Largest Registration from one Organized Class
- 6—Delegation Traveling Greatest Distance

THREE DAYS IN SMITH COUNTY A. D. Muse

I have just returned from three days with Brother E. C. Crawford in Smith County. I went down for Brother W. A. Sullivan, who had an engagement to go but was unable to go.

Brother Crawford, the pastor at Raleigh, had planned a Bible insti-

tute with the Good Water Church. The weather was unspeakable. Many of the brethren who were to have been on his program were unable to get there. I spoke on the book of Romans twice a day at Good Water Church and then preached at Raleigh at night.

Brother Jenkins of Forest spoke on the Ten Commandments. I heard him twice. I came away with a

deeper sense of a need of bringing the thunderings of Sinai to bear upon the laxity of this age. The addresses were superb. And they were delivered in a most gripping manner.

I came back with two or three very definite impressions. I heard Brother J. S. Deaton four times on "Stewardship". Brother Deaton has the greatest message on Steward-

ship I have ever heard. I came away with this feeling, that every associational organizer or director should, in a very definite way, arrange a systematic campaign in the rural churches for Brother Deaton to speak to the greatest number of people possible in every rural church in his association. Make it thorough and intensive. He has a great message and delivers it with heart

Follow the New Testament In the New Year



"Upon the FIRST day of the week, let EACH ONE of you lay by him in store, as he may prosper"

1 Cor. 16:2

Immediate adoption by Baptist churches throughout the South of the New Testament method of church finances—every member bringing in his offering every week to every cause, in proportion to his ability—would solve all our financial problems, local and general, and make it possible for the denomination to go forward to new achievements for our Lord and Master. Moreover, such a course would greatly spiritualize our churches and enable them to approach New Testament standards in conduct and influence as well as in contributions.

Such an achievement can not be wrought, however, until the members of the churches have been led to dedicate themselves, as well as their substance, to God, for the secrets of all New Testament liberality are love, as embodied in Mary's breaking the alabaster box; sacrifice, as expressed in the widow's depositing all her living in the temple treasury; and consecration, as set forth in the example of the Macedonian churches, whose liberality in giving beyond their means is attributed by the inspired writer to the fact that "they first gave themselves to the Lord."

BAPTISTS ABLE TO DO BIGGER THINGS

There's no question of the ability of Southern Baptists to do a much larger part in extending God's Kingdom in the world than they are doing today. And the masses of the people will undertake larger things when they are made to feel like doing so through adequate challenges from their pastors, deacons and other leaders.

That the task of enlisting Southern Baptist churches of all types—city, town and country, old and young, large and small—is entirely practicable

where the leaders are willing to lead, is abundantly proven in instances where pastors of all these types of churches are already doing the job. The task is not an easy one, but the incomparable compensations that follow such an achievement far more than outweigh the difficulties and labor involved.

MUST HAVE NEW TESTAMENT PREACHING

If Southern Baptists measure up to their opportunities and responsibilities in 1927 there must be an immediate revival of preaching upon the great New Testament doctrines of personal consecration, stewardship, evangelism, missions and benevolences, and opportunity given the members to express their stewardship through an adequate budget system, supported by every member bringing in an offering every week to every cause, in proportion to his ability. The frequent stirring of the minds and hearts of Southern Baptists by such preaching will soon produce increased contributions to all our denominational work, while the adoption of the budget system and the continuation of this cultural process will soon place all our finances upon an efficient and permanent basis.

CANVASS SHOULD BE COMPLETED

With all the earnestness at our command we appeal to the pastors of all churches which have not already put on or completed their Every-Member Canvass for 1927 to lead their churches in this vital undertaking immediately. We are persuaded our pastors can contribute no larger service to the denomination and the cause of Christ at this time than in thus enlisting their members in the adoption of the New Testament standard of church finances.

Cooperative Program Commission

NASHVILLE, TENNESSEE

power. He ought to have an opportunity to get it to the greatest number of people possible.

My next impression was in reference to Brother E. C. Crawford and the great way he is giving himself to Smith County. He has a very fine conception of the needs and the difficulties. He is giving himself to the task in a very practical and tactful manner. He has

an unusual sense of adaptability. Two things are needed; first that he stay there long enough and second that he receive the full sympathy and co-operation of the brethren in his efforts.

My deepest impression was the place and value of Brother D. W. Moulder to that whole section of the state of Mississippi. It would be hard to explain. He is a marvel of

Grace. He is an example of what God can do with a surrendered life. Brother Moulder came on when an education was impossible for him. He came on too at a time when an educated man as the schools count education could not have gotten an approach to the people, or the vast majority of people he has touched. He is now preaching to eleven churches. He baptizes more people, marries and buries more people and

sends out more young preachers to colleges and seminaries than any several preachers in the state. He is deeply in sympathy with all the efforts of our denomination and the people where he preaches will hear him more readily than they will any of us. I have known him a long time. The closer I get to him the more I value him and the unthinkable work he has done.

Shaw, Miss.